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A TREATISE OF THE TWO SACRAMENTS OF THE GOSPELL: BAPTISME AND THE SVPPER OF THE LORD.

Divided into two Parts.

The first treating of the Doctrine and Nature of the Sacraments in generall, and of these two in speciall; together with the Circumstances attending them.

The second containing the manner of our due preparation to the Receiving of the *Supper* of the Lord; As also, of our behaviour in and after the same.

Whereunto is Annexed an Appendix, shewing; First, how a Christian may finde his Preparation to the *Supper* sweete and easie: Secondly, the causes why the *Sacrament* is so unworthily Received by the worst; and so fruitlesly by the better sort: with the Remedies to avoyd them both.

By *D. R.* B. of Divin. Minister of the Gospell.

Math. 3. 11. *I indeed baptize you with water, but he that commeth after me, who is worthier than I, he shall baptize you with the Holy Ghost, &c.*
Esay 25. 6. *And in this mountaine shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things, &c.*

Printed at London by *Tho. Cotes*, for *Iohn Bellamie*, dwelling at the three Golden Lyons in Corne-hill neere the Royall Exchange. 1632.

TO

THE HONOVRABLE AND MY GOOD

Lady, the old Lady *Barington*,

Grace and Peace.

MADAM.

FOR ſundry cauſes this Treatiſe of mine ſeekes your patronage. One is, That intereſt of love and reſpect, which a long time (not my ſelfe alone) but ſundry of our name and Tribe have received from your Ladiſhip. Another is, your loving acceptance of ſuch former ſervice of mine to God and his Church in this kinde, as hath privately come to your hands: wherein you have ingenuouſly profeſſed your ſelfe to be a daily travailer with ſome fruit. Likewiſe that honourable eſteeme which I have ever

borne and beare to the memory of that noble and worthy Knight your deceased husband, was not a little moment in my thoughts: Not to speake of my acquaintance with some of your religious Race, of whom I say the lesse, as perswaded that they seeke the praise of God, not of man. Besides all these, I adde this: That my hope is, that from your patronage and protection, some of your owne ranke, and more of your inferiours, (who looke after bookes as much for the grace and allowance of their betters, as for the worth of their matter) might by reading thereof, be drawne to love them for the true good which they have gained thereby.

Yet I must not deny, but there is a greater motive than all these: Seldome have I seriously conversed with your Ladiship at any time, but I have observed some carefulnesse in you to be setled upon some good evidences which might secure you of pardon, and favour with God. A solemne object! I confesse, the very thought whereof as you may blesse God for, so much more you shal have cause to prayse him, in vouchsafing you! Which shall come to passe, if (as alway, so) especially in

this

this last act of your life, you shall give all diligence by reading, meditation, and prayer, to make it sure to your owne soule. My desire therefore being, that I might conferre somewhat hereto; and sithence God hath cast your eye and affection upon my labours, (which doe cheefely ayme at this marke) I beseech the Lord so to guide your spirit in your perusall thereof; That (whatsoever you passe over besides) you may take speciall marke of those grounds of Humiliation, selfe-denyall, and faith, which most concerne the maine point of assurance. Neglecting no occasion, if by any meanes you may atteine to the resurrection of the dead, and the whilst may be satisfied with peace and joy through beleeving. That so, your heart daily growing more tender, and confident upon the bare word of the promise (you neede no other support) your whole heart and conversation may be moulded into a new creature, according to the measure of mercy!

I will not delay you with discourse about the contents of the ensuing treatise; that were but to prevent both the Epistle following, and the Booke it selfe. As touching helpes for your

comfortable receiving (which I have noted you to speake seriously of) I cannot doubt but your Ladiship hath many, (though I know not any who have travailed in this kind with me, to unite the full doctrine and practise of the supper in one.) But for as much as it is behoovefull upon such occasions, not onely to heare in publique, but also to have some reall subject at hand which may present the Truth to a desirous heart, and releeve memory; therefore I doubt not but this Treatise may ad a furtherance thereto. If, as the Lord hath with much labour & 6 or 7. yeares, thoughts (at times) now brought this poore fruite to the light, so he please te adde a sutable succesſe unto it, in his peoples practise: I shall have no cause to repent me. It is the Lord, who as hee is tyed to none of our tongues or pens, so yet hath bound himselfe to our faith, prayers and diligence. To whom therefore commending the issue of your Ladiships endeavours herein, together with the prosperity of your selfe and yours, an happy end of your long pilgrimage, and peace to *Israel*, I rest

Your Ladiships

bounden D. R.

To the Iudicious and vvell affected Reader.

OOD Reader, I haue ever esteemed the Lord Iesus, the newbirth and nourishment of his Church, to be (of all other Arguments and Treatises of Diuinity) the most eminent and essentiall either for such as preach and write, to insist upon; or for those that heare and reade, to improoue to themselues, by knowing and beleeving. And sithence our good God hath not contented himselfe to vouchsafe to his Church this great gift of Christ, onely by the word of promise: (which yet, being grounded upon such unshaken Foundations, as his owne decree, the death of his Son, and the faithfulnesse of his dispensers, might well claime the obedience and consent of faith at our hands) But also hath added the Sacraments as seales of this his covenant, and as the utmost assurance of his good meaning; moreouer annexing the Spirit of promise and of seale, to them both, for the better applying to each soule in particular, his part in these good things which he hath beteamed her: I haue thought it fittest (having now leasure more than enough to chuse my argument) to light upon this, of Christ Sacramentall: as giving mee hope of doing the most com-

comprehensive good, and becomming most advantagious to the Church of God, both for the understanding and use of that doctrine.

Every man desires to have that which he buyeth or enjoyeth, when the commodity is at the best: When men would either shew or buy wares or cattle in the Market, they desire to set them forth at the best; and when they are in best ease to attract buyers: we love to behold the faces of them we love, when they are at the best, for health of body and spirit: and if we were as wise to improove every thing to the best, as we are willing to get it at the best; sure it is, we love to get nothing at the worst, which may bee come by at the best. Now then the Sacraments exhibite Christ (as I may say) at his best: And as Pharaoh's *daughter is invited to come & behold* Salomon, *when he was clothed with all those costly ornaments and glory where with his mother made him glad on his crowninng day; so doe the Sacraments offer Christ a greater object than* Salomon *even in his best Grace, in the richest and royallest robe of his righteousnesse, in the best of his Peace, joy, and contentation which God can bestow him in; Whose heart should not then esteeme him at this best of his, with best iudgment and affection? Not by foolish or Popish comparison of one ordinance with another; But by considering that each ordinance with another is better than another alene, and so the Sacrament with a word, is above the word alone, because it containes the word and hath more besides in it, even Christ at his best, in the fulnesse, length, depth, and all treasures of breeding and nourishing grace, not onely in himselfe, but made over to my soule by the Father, grace for grace to mee: my Wisedome, Righteousnesse, Sanctification, and Redemption.*

Alas! deere friends! What were the knowledge of this Lord Iesus, as he is only the second person in Trinity and the eter-

eternall Word of the Father? If the depth of that mystery contained in Heb. 1:3. *(To wit, that Christ is the brightnes of the Fathers glory, and the ingraven forme of his person) were fully understood by a man, (as who doubts but such knowledge were excellent?) yet alas! it falls short of that excellent knowledge which* Paul *speakes of* Phil. 3: *Of Christ Iesus my Lord, who hath given himselfe for me, loved me, by which the world is crucified to me, and I to it; this onely is that to which all other is dung and drosse. Nay farther, put case I knew him, as the true Mediator, in all three offices, and namely the true onely Priest and satisfier for the sinnes of the world: Were this that excellent knowledge of all other, except he were crucified also in the eye and to the spirituall gaine of my soule, as my Lord and God, and as my satisfaction, and the treader of the wine-presse of the fierce wrath of God,* Esay 63.1, *that the anger of God might be pacified to me? No verily. Nay lastly, put case this knowledge of Iesus Christ my satisfier, could possibly bee severed from the knowledge of him my Sanctifier also: and that Christ my birth, could bee divided from Christ my Nourishment; my support, health, growth, and fruitfulnesse; could this knowledge be counted the most excellent? Were it not a rending (rather) of one peece of Christs garment from another, yea a pulling of one especiall part of him from my soule, and breaking of so precious a Diamond in peices? What excellent things then must those be, which present the Lord Iesus in all these three, the beauty of his person, the benefit of his satisfaction, and the grace of his Sanctification; and that to mee, with seazin and delivery? That offer him (as I sayd) at his best? This doe the Sacraments, and therefore of how great esteeme should they be in the Church of Christ?*

I confesse if I presented Christ to thy view (good Reader) in those darke Sacraments of the Old Testament, or no other-

wise

wise than Iohn *Baptist could, I should bring thee a burgaine at the worst hand. For, although Christ were in them also, yet with such poore convincement, that I may safely say: The body of receivers, who beheld the covenant of the Law as a covenant of workes and Righteousnesse thereby; did receive the Sacraments as a curse rather than a blessing upon themselves: and bred worse blood in themselves thereby, than before they had. For why? They renouncing the right covenant of righteousnesse whereof they were seales, (as it is sayd, that* Abraham *received circumcision as a seale of it) and mistaking the law, as if it required a possible obedience from them, to merit life; what did they but curse themselves and say, Cursed be he who thinkes he can abide in all things written in the booke of the Law to doe them? And not being able to doe them, but deluding themselves, and taking the Sacrament upon it; what did they in effect, but seale up that curse to themselves and their seede? But lo, in the Sacraments of the Ghospell, is offered thee a better ministration of the spirit of the Lord Iesus, in the seales of that righteousnesse which comes by faith: and therefore a curse is turned into a blessing. For as the covenant is, which thou commest in, so is the seale which thou receivest, both are blessed, and thou comming in faith unto them, receivest from God blessing under seale: so that hee hath blessed thee, and thou shalt bee blessed. And is not this the Lord Iesus at his best?*

Moreover if I presented thee onely Iewish Sacraments, what great thing should I offer thee? Surely Christ in a darke corner, circumcision in a private family, the Passeover in an household by it selfe: But lo, I present Christ unto thee not with a veile before his face, which is obscure: but in a Mirror, with open face, transforming thee from glory to glory. I say a Christ Sacramentall, not offered by a Priest to God in a Masse,

Masse, and in a corner of the Church, with a boy to mumble an answere, but in the open view of his Church and assemblies of his Saints. Looke not heere for Popish, Anabaptisticall, Brownisticall or Scismaticall Sacraments huddled up by a false Church in their houses, barnes, or corners, (though I taxe not corners where the Church is present as the Martyres were in woods: but in the midst of his people, where Christ the Lord of Sacraments is present with his owne, met in his name, even in the beauty of his holinesse. So that as he suffered not in a corner of heaven, or earth, but upon an hill before his Church, and refused not the world to bee witnesses; and was lift up as the Serpent in the wildernes, in the publike view of his people; so, that thou professest to bee a dove of his flocke, and one of the youth of his wombe, Psal. 110. *Mayst fly to his loover and windowes, and come into his Temple with frequency as the dew falls upon the grasse, saying, How amiable are thy Tabernacles O Lord of hosts! My flesh longeth and my feete desire to see and stand in the courts of thine house. Even in the chambers of my Mother! and in the Garden of thy spices, even there give me thy love: There let thy Northwind of Prayer and blessing blow thy savour into my nostrills, that after thine ointments powred out there, the Daughters my follow thee! And is not this, Christ at the best?*

But to proceed a little in this argument (for I have locked my selfe out of the hall, & therefore must stand a while in my porch rather than no where) what better proofe of the Lord Iesus at his best, than this, that he is offered to thee in no lesse mysticall union for the end of a more mysticall one? I meane as united to poore bread and wine, that he might also unite himselfe in the whole grace of his Sacrifice to thy soule and body? What better and easier conveiance couldst thou wish than this, for so feeble and weake a spirit as thine is? When

once that people which followed Christ sitting upon an Asse Colt, and riding as a King to Ierusalem, cryed Hosanna, and sayd, Blessed be he that commeth in the name of the Lord: Thinke we not that they saw Christ at the best? Why did they else, (except they had beheld his spiritual Kingdome) cut downe Palmes and strew them in the way, stripping themselves of their garments to set him thereon? Surely they were not so offended at the meaneneſſe of his palfrey and baseneſſe of the outside, but they saw in this his riding, a cleere representation of his glorious grace, and the Maiesty of his person. So shouldst thou, in this union of Christ with base crummes of bread or drops of wine, behold a more spirituall presence of Christ, who careth not for such creatures, but for thy soule; and being farre from stumbling at the baseneſſe of the Asse, or Elements, raise up thy soule to a more heavenly sense, of the Lord Iesus comming into thy heart and spirit, bringing thee to God, and uniting thee to the fountaine of thy blessednesse in a farre closer manner than ever Adam *was. And is not this union, the Lord Iesus at his best? yes verily.*

From this Sacramentall union, proceeds that exhibitive nature of Sacraments, carrying the Lord Iesus into the soule of all the elect that communicate. For to what end is union Sacramentall, save that the Sacraments being thus possessed of the Lord Iesus mystically in them, might exhibite to all, and effectually carry into the bosomes of the elect, the power of this Lord Iesus, and convey as Vessells, channelles and Pipes, that grace which they containe? I doe not meane that by vertue of the worke wrought, or by the force of Divine institution, there is any naturall holineſſe put into them, or magicall power of inchantment, to take hold of the soule: No, in no wise: for how many thousands are there both young and old, who after the enjoying of

the Sacraments, doe put most woefull barres in their owne way, that the power of Sacramentall union might never come at them? So that when the Covenant comes to bee dispenced unto them, they fare as persons utterly disabled to receive it. Nay, neither dare I thinke that by vertue hereof, its of absolute necessity that all Elect Infants must receive conversion of grace, just in the act of their Baptizing: for what were this but to ascribe more to the Seale than to the Covenant, yea to invert their order, and to ascribe greater power to an ordinance, (under which they walke 20, 30, 40. yeeres carelesly, without discovery of any grace at all) rather than to the lively power of the Covenant preached and working from that time forth, an apparant change? So that although in charity I am bound to thinke no other, save that all such as receive Sacraments duely, concurre with the grace of the Spirit for future improvement: Yet to tye the Lords hands behind him, and to make the Lord of Sacraments to become their underling, as if hee had put himselfe out of Authority and office, wholly to be subject to his Sacrament, what indignity were it for the ordainer? No not so: But so farre, so often, and where it shall seeme good to himselfe to make use of his Sacrament for the good of his Elect (for whose good they serve) there doubtlesse these Ordinances doe both present and conferre the grace which is put into them: Else to what end should they have it, except they might convey it? Now summe up all, and answere: Is not the exhibitive power of the Sacrament, the Lord Iesus at his best? Is not a reall tender, better than a bare signe, or a promise onely without performance? He that promiseth an hundred pounds to lend or give to his poore friend, and presently tenders the money, that he might be before hand, doth he not lend or give at the best?

Nay, more than this, not the Sacraments onely are thus exhibitive of Christ to the soule: But by vertue of the union I

have ſpoken of, the Lord Ieſus himſelfe is there preſent (where his inſtitution is duely obſerved) to be the Baptizer of his members, and to be the ſteward and nouriſher of his family: that is, to beſtow himſelfe upon the ſoule. Touching Baptiſme firſt, true it is, That our Lord Ieſus himſelfe never baptiſed any outwardly: howbeit as then, ſo much more now being aſcended, he it is who in the outward Baptiſme of the Miniſter, doth give gifts unto men, and doth ſtill baptiſe all his, with the holy Ghoſt and fire. A poore ſinfull man doth what he can doe; but further he cannot goe: He dives the infant into, holdes it in, and receives it out againe from the water, baptiſing it in the name of the ſacred Trinity. But this our great Baptiſt, he is all in all for the doing of the worke. It is he who caſts in the ſalt of his divine healing power into corrupt and (of themſelves) accurſed creatures; and Element; and element; he removes the curſe, death and barrennes of the waters, utterly unable to engender; he takes off their baſe uncomelineſſe: he darts and plants in them the efficacy of his owne death and reſurrection both for merit of pardon, and of holines: he ſanctifies & clenſes them, that they may become hallowed and purging inſtruments; And as a planter takes the ſien of the Apple-tree, and pitches it into a Crabtree ſtock: ſo the Lord Ieſus takes the pretious ſien of his owne Righteouſneſſe, the Power of his owne death and grave, the ſtrength of his reſurrection and exalting, and pitches both into water: ſo that water becomes Chriſt-water, Chriſts death and life, ſo that the ſoule is waſht with the one as the body with the other; The ſoule (by faith in the covenant) feele her deſcent into the water, to become a ſpirit of diving her into the laver, and blood, and grave of the Lord Ieſus: her being under the water, to become the ſpirit brooding and fructifying the water, to become a ſeede of life abiding in the wombe of the ſoule, to regenerate it to the life of Chriſt; Her ariſing up from the water, to become a ſpirit of Reſurrection

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(as Peter excellently speakes 1 Epist. cap. 3. verse 21.) and a baptising of the soule with the activity and raising of her up with Christ, from her death, grave, baseneſſe and misery, unto immortality and glory. Yea in all three the soule feeles the power of a new and omnipetent creation of her to God, ingrafting her in God, never to be pulled from him any more as at first. And as the spirit whereby the Lord offered up himselfe was, so is the power of the same spirit to the soule, begetting and renewing it; Eternall also: so that the never dying power of baptisme keepes the branch of the vine thus one put in, to abide for ever ingrafted and planted into the person of Emanuell: so that himselfe the stocke shall as soone wither, as the soule which by faith is in him shall perish. No more baptisings shall neede than one, because Christ ever liveth in the soule, and recovereth her by his unrestrained influence, from all her swouning, decayes and wanzings, to her former integrity: no more Barkes are required after shipwracke save this one. Now, if Christ himselfe in person (not the poore Minister with all his acts onely) be the true Baptist: can it be otherwise, but Baptisme must needes be the Lord Iesus at the best?

Lastly, to adde one word also of the Supper: The sinfull tongue and hands (I say not of a wicked Masse Priest) but even the best consecrater of the Sacrament, that lives, cannot blesse sufficiently: But the Lord Iesus our steward, he is the Administer of it completely; he is the true consecrater, yea the foode and feeder of the Soules of his owne, with his pretious body and blood unto eternity. None whom the Father hath given him to be his living ones, can decay, pine, or wither under his hand while he lives to make them Provision. He told his Desciples, he would eate and drinke no more of the fruite of the Vine, till hee dranke it in the kingdome: meaning, till he spiritually without mouth or hands, did present himselfe with his Church Sacramentally, there to feede them: But in that sence he promised to drinke it with them, to the worlds end. He it is then who as the Master of the feast and the feast also, welcometh, provideth for, and encourageth his guests, to

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eate good things, and to delight in fatnesse: He it is who not onely in the Ministers person still consecrateth, but by his might and strength, derives all his blood, spirit, marrow and nourishment into the bones and veines of his poore members, by his union with the elements; whereby he saveth and sustayneth all his true borne ones that cry after his brest and succour; he cannot suffer them to lacke. And as himselfe in divers phrases expresseth, he feedes them in his Pastures, leades them to the waters, he cherisheth them as his spouse, nourisheth them as his branches, and by him as the doore, they goe in and out, finding pasture. For he hath made himselfe one with bread and wine, that man not living by bread onely, but by every word that proceedeth out of the mouth of God: may, in and by these Elements, draw a secret foyson and increase to the soule, and be therein sustained with faith and the fruits, as after in the Treatise (God willing) I shall more fully declare. He whose flesh once eaten is immortall, yet offers himselfe often for the releese of daily defects. And is not this the Lord Iesus at his best in this Sacrament also?

Endlesse it were to recite all which might convince thee of this excellency of Christ Sacramentall. Who would not confesse that friend to shew his love at the best, who should most draw neare to him in his greatest troubles? And is not Christ Sacramentall for the nonce? To what end then doth he offer thee his blood and bid thee drinke it, save to conforme thee to a sweete meekenesse of spirit in suffering, and to a fellowship in all his Afflictions, with confidence of overcomming in his strength? Againe, if a man should promise to doe thee a kindnesse, wouldst thou not interpret his kindnesse at the best, if it lay in such a kind, as should supply thy peculiar want? What kindnesse is counted of, like that which is most seasonable? That which releeves not some defect, may be thought superfluous. Even so is Christ Sacramentall: a releese of each soules personall, peculiar diseases, wants, decayes, distempers. Like to the man of Baalshalisha, *2 King. 4. 42. who brought loaves of Corne and presents to the Prophet, when there was a necessity of famine,*

and

and a multitude to bee fed. But I end in a word: Wherein can it more cleerely appeare that the Lord Iesus is offered thee in the Sacrament at his best, than in his blessed fulnesse? If thou shouldest visite thy friends house, tell mee when shouldst thou most thinke thou cameſt at the best, than in the middest of a feast? So I say heere, The Sacrament is the Kings feast at the marriage of his Sonne: The feast of the hills, the feast of God, and heaven a full feast of all refined wines, fat and delicate things. If Gods ordinarie be so good, is not his feast of Christ, Christ at his best? Wherein thy soule may fill it selfe for the present and for afterwards with choice Deinties, as the Aramites campe, and the fulnesse thereof filled the leapers.

But, now what is the upshot of all? Oh! sad mourning! That we are at our worst when Christ is best! Oh mourne that after 70. yeeres liberty of the word and Sacraments in the Church: yet by the sinne of man, such mysteries as these should lye by, disesteemed, because unacknowledged? True it is, as once it was a deepe conceit with the Iew, that his Messia must needs be some speciall person: But when the true Messia indeed came, they knew not what to make of him; he was a strange wonder unto them. So now, it deepely dwells in most men, that in the Sacrament some mysticall thing lyes hidden: but when they come to it, they receive they know not what: The cause is, their carnality, and sensualnesse, which is offended at the spiritualnesse of them: which makes them alleadge, oh they are darke matters, and for great Divines, not for such as they, to meddle with all. And thus in time, corrupt ease breeding error: that errour growes to proove religion: and as at first men thought them difficult, so at length its their best devotion, to rest in blind and superstitious reverence of a thing unknowne. As those Athenians, who set up an Altar, to the unknowable God: blind devotion being the meere falling short of faith. If this disease had infected popery onely, it had beene well: But this Popish leaven of carnall Sacraments which sowred the first reformation with a consubstantiate Christ: hath tainted us with as dangerous an error, even to rest in a carnall devotion, and the opus operatum *of a devout blinde recei-*

Alas! poore soules. To what purpose doe we so crake and boast of our Sacraments of the Gospel, that they are above those of the old Testament in al respects (as indeede thy are) when as its cleare by good experience, that setting aside some places enlightned by the word, our Sacraments to the body of our people, are as dimme and dumbe representers of a Christ already crucified, as to the Iew, they were darke pretendings of the Messiah to come. Oh! How woefull a fruit of darkenesse is this, that people now in this midday of light, are so baffled, that it fares with them as if it were twylight? Is it not fearefull, that when there is so great odds in the season, there should be so little in the persons living in them! because blindnes makes all seasons alike, both of darknes and light? How fearefull is it that our eye should be so evill to our selves when Gods is so good? & that we should be such Almners of Gods bounty to our selves as if we still served an hard Master, what is this but to betray God to the blasphemy of Hypocrites, profane ones, and ignorants?

This little understanding of these mysteries, among men in this age of ours (wherein mens frequency of receiving seemes to strive with their unfruitfulnesse) hath beene one occasion of my publishing this treatise. That (if possible) that excessive exalting of the Sacraments in Popery, above the word or any other peece of worship, through their Superstition: might be equalled among us Protestants in the Church of God, with as truely honourable an esteeme thereof, and that from knowledge and experience of their worth. Considering partly the little care of teaching their doctrine in Congregations: and partly the cold preparation of such as receive; and partly the resting of men in their performances onely without power or fruit: I could not see wherein I should doe greater honour to God than to enhaunse the knowledg of Christ Sacramentall, & to incite others to do it, whose learned and habituous abilities can farre better performe it? And surely it stands us all in hand, (least signes of contradiction deface) to our uttermost to vindicate the excellency of our Sacraments. That those rich legacies which the sin of man, or that man of sin, with his Complices have so long kept hid from the true heires and owners thereof, may be

eleared unto them, to be their just portion and claime. Beseeching the Lord, that as he shall vouchsafe us clearer light of knowledge, so (as our Church Liturgy commands us to pray) that ancient Discipline of Gods house might prevaile among us! I meane, That whereas the number of ignorant scandalous and unpreparedones, as much exceeds the number of prepared, penitent and worthy Communicants, as the army of the Aramites exceeded the Israelites two flockes of Kiddes: by this meanes, it might please God, the number of the latter might as much exceede the former.

For my owne part, (to returne to my matter) I blesse God, that while it was my lot to have a nayle in the Priests Sanctuary; next to the preaching of Christ in the promise, it was my poore care and course both by Catechisme and Sermons, to discover him in his Sacraments. Which labour (as weake as it was) I have so little cause to repent of: that now I am encouraged in my selfe to recollect and compile those scattered meditations into some method and view, for the benefit of others, that heard them not. A great motive whereto was also this, that as while they were preached, they found full as much approbation, as any part else of my labours: so, since; they have provoked the desires of many more than I can mention, that they might not with my selfe lye by, and be buried in forgetfulnesse. Adde heereto, that now in this vacancy of better service, I could not easily quit my selfe of that idle unfruitfulnesse which too soone (as rust) is ready to grow upon us without some service done in this kinde.

To you then I addresse my speech, in the conclusion, deare friends who have beene taught by, and now are made partakers of my labours: Beseeching you, and the Lord for you, that by the lively resemblance of these things which you have bin long moulded in, and shall be heere presented withall; you would give Testimony to this Truth, as the Truth is in Iesus. That is, that by your spirituall prospering in the grace of the Lord Iesus Sacramentall, yee would commend this Doctrine of the Sacraments, especially of the Supper. So shall I have cause to say, That you are my Epistle written in your hearts, knowne and read of all men, and manifested to be the Epistle of Christ, not written with Inke in paper, but with the Spirit of obedience and love, in the fleshy Tables of your heart! Oh how shall you then safeguard me not from the evill tongues of men (which I feare not) but the contradiction of hypocrites, and the foule aspersion of an unprofitable Minister of Christ? In which happy wish I cease troubling you, and commend your reading hereof to the

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To the Christian Reader.

Good Reader, I could not but advertise thee of some cautions in the method and manner of thy reading of these Treatises: and here I would frame my speech to two sorts; the one weaker and more ignorant; the other such as would think themselves more judicious. To the former I say this: First, that whereas weake ones lighting upon a booke of this nature, cloven in two and divided; are ready to enquire whether part is more necessary, and as they fancy, so to take what they list, and leave what they please; falling upon that part which they thinke neerliest joyned with practise, passing by the other as lesse needfull. Therefore I advise all such to use a better order in their reading, and (as *Iosephs* servants did in the search of the sackes,) to begin with the eldest and first, and to end with the last; to reade in order, from the beginning of the former Part, to the end of the latter: by which meanes it shall come to passe, that understanding their grounds distinctly and wisely, they shall proceede

to practise with farre greater light and favour, than otherwise they should do by their confused reading. I observe also another folly in weake ones: That when the occasion of the Sacrament is offered, they commonly catch up some booke of that Argument, and while the pang lasteth, spend their devotion upon it, till they be weary; but no whit bend themselves to reade those things which chiefly concerne them: and although they should light upon some such point, yet the discourse being coherent, and they very unsetled, can scarse reade over halfe one point: Therefore my counsell to such is, To turne their sudden pangs into an ordinary habit; that is, to devote themselves to a diligent reading and coherent perusall of the things, as they are handled, without slightnesse and needlesse interruption; whereby they shall both meete with such things as doe most concerne their estate, and shall be able (by taking note thereof) to turne to them at their neede, and not to be to seeke of them, nor wander in their reading at uncertainties; which will cause their reading to be sweete, when they feele gaine to ensue thereby.

The latter caution to the more judicious is this, That whereas some of them affecting to be thought so, when they meete with a booke of this nature, partly containing contemplation, partly practise: These (I say) are in another extreame, and thinking the latter to be under their curious braines, do quite passe it over, and if they thinke to get some new point; of deeper nature than ordinary, or some distinction formerly unknowne to them, out of the contemplative discourse; that they will fasten upon and study hard: labouring indeed rather to pride themselves with ostentation of some novelties

velties or depths, than to edifie themselves with any practicall and savory truthes, as they are in Iesus. To these I say this: That although I have beene willing to handle the Theory of this point of a Sacrament, (both because its little looked after, and also for satisfaction of sober desires of knowledge;) yet my cheefe scope was, rather to draw men to love and embrace the Sacraments, for their true gaine and spirituall commodity, than to humour any frothy braine in meere discourse, to puffe men up withall. In a word, if the well minded Reader shall purchase any thing towards more sound understanding, by these my Collections, I shall be glad; but much more glad, if I should finde, that this knowledge of theirs, did drop as dew, and soake into their hearts and affections, to season them with a pious and conscionable regard of the Sacraments, a more due reverence in preparing themselves to the Table of the Lord, and a more carefull survey of themselves after their Receiving, that so their whole course might bee much better, and their former errors rectified and reformed.

Now as touching the scope of this latter part; understand, that looke what in my former preface and Treatise, I have endeavored, for opening the Doctrine; that I desire to do in this part, for the stirring up of practise in men, in due preparing themselves, and meete receiving of the Supper. And seeing it is so holy, solemne, and hazardous a worke, it imports us to looke well to our selves in our partaking thereof. Sacraments (my brethren) are no morrall acts, such as the managing of our earthly affaires, buyings, sellings, companies, recreations and callings are (which yet are holily to bee

performed) but holy things in their nature, eminently spirituall and religious in themselves. They containe Christ Iesus for the sealing up of birth and prosperity of the soule. As the grace is exceeding spirituall, which they exhibit to beleevers: so is the curse as poenall, which they threaten to the abusers. In no one thing doe wee either more aboundantly advantage; nor in any one more endamage our selves, as wee goe to worke. Spirituall ordinances are both spiritually violated, and spiritually punished. Hoping that this short item, through mercy shall prevaile as much as a longer with the wise, and craving grace from heaven upon us both, I bid thee farewell.

A TREATISE OF THE TWO SACRAMENTS OF THE GOSPELL: BAPTISME, AND THE SVPPER OF THE LORD.

The first part.

CHAP. I.

Of the Generall Circumstances of Sacraments.

I Begin with these, because the doctrine thereof may afford light to the ensuing Discourse. And the Circumstances which I would touch upon are these six. 1. The Name [Sacrament.] 2. The Antiquitie. 3. The Necessitie of their handling in the Ministry. 4. The Number. 5. The Publiqueneſſe. 6. The Time thereof. *Circumstances 6.*

Concerning the Name of a Sacrament, it is of ancient use in both Heathen and Christian Authors. The Heathens applyed it to signifie a sacred and holy service about their Idoll worship, and especially to an oath, which they honoured as a *Circumst. 1. Name.*

sacred and divine band. the Latine Fathers, especially the eloquentest, *Tertullian, Cyprian, Ambrose, &c.* use it in the same sence for an holy religious complement or performance: in which sence (although especially they aymed at our two Sacraments) yet they also called any other as well by this name, as if wee would call the mystery or doctrine of Christ, a Sacrament; or the Church liturgy a Sacrament, or any other publique or private ordinance, a Sermon, a fast, or the like. This we see was a very large and generall expression, which some moderne Divines following without due judgement used, confound divine mysteries and Sacraments, calling each signe or type a Sacrament, and consequently grant that errour, which the Fathers upon due deliberation would have disclaymed, *viz.* that the old Church had more Sacraments than wee. Yea hereby the latine vulgar Translation of the Bible (falsely called *Ieromes*, and magnified by Papists) usurpes liberty to abuse the Text: and though not alwayes, yet for the most part the Translator when hee meets with the word [Mystery] there he thinkes he hath found a Sacrament, as in *Ephe.* 5.29. *Ephe.* 3.2. and first of *Timothy* 3. the last verse, in all which he translats Mystery by Sacrament. And that so corruptly, that even things not sacred for spiritualnesse, but onely for ordinance, are called by him Sacraments. By which reason, the investiture of a King, and his annointing or coronation, might be a Sacrament: which yet is a civill performance, although sacred for the ordeyning. For a thing may retaine his temporall nature still, although it receive a marke of sacrednesse for prevention of corrupt abuse and violation. And thus (in part) crept in that multitude of Popish Sacraments into the Church. Whereas if men had not beene thus lascivious and bold in using words of their owne invention, generall words for peculiar meanings, much corruption about Sacraments had beene prevented. Teaching us not to bee bold in coyning words of our owne heads, to expresse divine things: But keeping our selves close to the termes of the holy Ghost, who calls them seales of the covenant: to abandon from Sacraments whatsoever repugnes to the seale of the covenant.

The abuse of it.

Use.

The right use of this name.

Now although wee still retaine this so unavoydable and received

ceived terme of Sacrament: yet wee must correct the abuse, and use it properly. And whereas sometimes (by use of speech) we meane by this word, the Act of God and Christ in ordaining or concurring with it, or the act of a Minister or people, consecrating and offering it, or receaving it: and sometime the externall Symboles, or solemne action of the Sacrament: yet here we doe most truly apply this word to signify the whole complete performance of this holy institution, as it comprehends all these relations.

Touching the second, Antiquity, this I say, no man can taxe the Lord that he ordained them no sooner. For it is he onely in whose hands times and seasons are: he knowes when the Church is aptest and capablest of the Sacraments, and therefore best knowes when to appoint them. He could have given them first to the Church in *Adams* house, or *Sheths*: or after the flood to *Noahs* or *Shems*. But his wisedome was to settle the first Sacrament of Circumcision in the family of *Abraham*. The covenant of God was doubtlesse knowne to many families before: but more fully to *Abraham*, in whose seede all the Nations of the earth should bee blessed. When therefore the season of revealing the covenant more clearely was come, then was the season of revealing the Sacrament of Circumcision, of the fore-skin of the flesh to be cut off, as a seale thereof. *Abraham* desired to see the day of Christ and saw it: therefore he was to see the seale also. Now why God kept it so long from other families, his wisedome is the cheefe reason: although this I may adde, that no family continued the constant memory of the covenant without interruption, eyther before or after the flood, till *Abrahams*: from whom (though with much eclipsing oftentimes) no doubt, the truth of God descended from age to age, lesse or more, without utter intercision; as it formerly had in the ages before. So then although we goe no further than *Abrahams* time (although some Heralds fetch the pedegree of Sacraments from *Adams* innocency, affirming that the Trees of life and of knowledge of good and evill, were both positive or negative Sacraments, I leave to determine) yet surely the institution of the first Sacrament will be neare 4000. yeares old. Long after this

Circumst. 2.
Antiquity.
Act. 1, 7.
Gen. 17. 10. Age of Circumcision.
Gen. 12. 2.
Age of Passe over.

Age of Passeover.

even above 400. yeares, it pleased God to adde the latter Sacrament of the old Testament, to wit, the Passeover, even at (and by occasion of) the departure of the Children of *Israel* out of *Egypt*. Why there should be such distance, and why one so long before the other, God knoweth; onely this I say, There was greater necessity of Circumcision than the other, to be so soone ordeyned, because that being the seale of the covenant for the essence of it, it was weightier than the other which concerned onely the better being and confirmation of it yearely. But even this of latter institution is now above 3000. yeares old.

Age of two Sacraments, of Gospell.

And touching the ancientnesse of the two Sacraments of the Gospel (whereof one exceeded the other little more than 3. yeares) wee know that though their birth is not much above 1600. yeares since, yet since they were in the two former Sacraments of the old Church, as *Paul* calls the one Circumcision not of the flesh but of the spirit, meaning Christ our Circumcision; and the other of the Supper, hee calls Christ our Passeover; therefore wee esteeme the antiquity of the one by the other. To bee sure the yongest of them all, farre exceeds the forced Sacraments and all other devises of Popery.

1 Cor. 17.

Vse. 1. Teaching us both to rejoyce in the truth of that doctrine of the covenant, and seales which now by Gods mercy we enjoy. They are no new matters nor our Religion new, which is as old as the Egyptians first borne destroyed, yea and *Abrahams* dayes; the one in the infancy, the other in the more manifest appearance of a Church. We are not then so moderne as our adversaries would make us, from *Luther*. Oh! how it should confirme us, that *Abraham*, the Patriarkes, Prophets and Apostles beleeved in the same covenant and seales which we doe?

Vse. 2. Secondly, what honour should this procure from us to Gods Sacraments? Nothing was ever so despised as those of circumcision and the Passeover. And as the Papists doe now overprize their (so called) Sacraments, ascribing to them the conferring of Grace by the worke wrought: so its manifest, we Protestants through our ignorance of their sealing nature, esteeme

esteeme of them too little. Whereas if ancientnesse can make them honourable, wee cannot thinke too highly (so wee doe it not superstitiously) of the Sacraments. An old man wee behold with reverence; old coynes, bookes, (manuscripts) monuments, buildings, have a face of honour in our eyes; we use to proove a man noble because descended of an auncient house: How much more then the Sacraments? Our Lord Iesus to smite reverence of his person into the Iewes, told them before *Moses* was I am, so before Popery was, the Supper, Baptisme were in their integrity: nay in the old circumcision Baptisme was; and in the old Passeover the Supper was: as *Moses* is said to speake of Christ, and the legall covenant to include the Evangelicall; so did those Sacraments teach these. Oh how then should we esteeme and honour them!

The third is, the Necessity of the due teaching and opening of the doctrine & use of Sacraments effectually in the Church: A thing very much neglected for the most part. The which needfulnesse may appeare by this, that it serves to prevent a threefold inconvenience. Of their teaching in the Church. *Circumst.* 3

The first is woefull ignorance. Scarse any one point of Doctrine there is in all Religion in which people are blinder than in the true nature and use of the Sacraments. They thinke that because Sacraments are given as glasses to behold Christ in, therefore they are cleare enough of themselves. But as the cleerest Crystall glasse can shew no face, while it is locked up in a cofer, or the backside onely looked upon: So till the Sacraments are brought forth and opened, their light is smoothred: Parables were used by our Saviour to cleere doctrine, howbeit they were riddles to the Disciples themselves, till expounded. And sure its a question, whether the want of Instruction about the Sacraments, make the people so ignorant of them; or their ignorance causeth the Ministers labours so unprofitable, by the confirmed custome thereof in the people. Three causes of teaching the doctrine. First, Ignorance. Meth. 13. 44.

Secondly, to prevent superstition in some Pope-holy persons, who are so leavened with superstition, that they thinke the Sacraments are holy things even by the work wrought, without any relation to the Covenant; not knowing them to be the New Testament of Christ in his blood. Also they thinke Secondly, Superstition. Luke 2. 19.

that the Easter Sacrament is holier than others; That its too presumptuous for them to come to them often, because they are so holy: Such matters must bee seldome used, least they waxe common; and many such Popish dregges abide in their hearts.

3. Vnpreparedneſſe. Thirdly and especially, to prevent unpreparedneſſe. Generally our nature is awck to this worke; even the better sort need a helpe and manuduction to it: and as for others, though well disposed, yet for lacke of helpe in this kinde, they do necessitate unto themselves a great rashneſſe, unreverence & unfitneſſe to this duty, growing to a custome in doubtfull and unfruitfull receiving. Of the use hereof, more in the second Treatise, in the point of knowledge Sacramentall.

Circumst. 4. Number. The fourth Circumstance is their Number. There were never more than two in the Church of the old Testament, neither hath the New any further liberty: So many and no more

Onely 2. Sacraments. the Lord hath bequeathed to his Church: And those two are not Sacraments of some speciall graces; but of whole Christ,

1 Cor. 1. 30. *our wisedome, righteousnes, sanctification, and redemption:* in one word, of the grace of God, either for the sealing of the reall being of it, and the begetting of it in us, or the nourishing of it: One Christ is still the body of the Sacraments. God hath not clogged his Church with multitude of Sacraments, least hee should divert his people too much by outward objects from holy things. Scarse one of many is fit to profit by Sacraments; but to cleave to the barke of them, leaving the substance. Here therefore that is verified, God neither is wanting in necessaries, nor exceeds in superfluities: So much and no more as may serve for our good, he hath thought good to bestow; choosing rather to supply number by power, efficacy, and extension, than to clogge us with too many. It was that which the Lord shunned even while that world of Ceremonies lasted, much more now in these dayes, wherein he calles for spi-

Why so few? rituall worship; hee yeelds two for releefe of our infidelity, but no more, for prevention of our curiosity, wil-worship, and sensuality.

Against Popish Sacraments. It came not from the Lord to ordaine one Sacrament for the Clergie, as Orders; a second for the Laity alone, as Marriage;

a third for Catechised ones, as Confirmation; a fourth for sicke ones, as Vnction; a fift for lapsed ones, as Penance: these are no Scripture but tradition Sacraments: and by like reason, if once we transgresse Gods bounds, wee might devise one Sacrament for the King and his Nobles, a second for learned ones, a third for ancient ones, a fourth for yonger ones, for strong or for weake, &c. But the Lord hath allowed in these two, all Christ; eyther to breed grace in the soule, or to nourish it: He hath not given us Sacraments of humility, of patience, of selfe deniall, of mercy and the like: but in Baptisme and the Supper he hath ordained one Christ to breed faith, and to nourish it to beget sanctification, patience, love, and to confirme them, to seale up the covenant of Grace in both, to all sorts, Prince, people, rich, poore, old, young, learned, idiots, weake and strong; so that as few as there are, yet the Lord inlarging them to so manifold supplies and uses, we have more cause to blesse him for not oppressing us with a burden, than to accuse him for defectiveness towards us.

To teach us, seeing wee have so few, to emproove them well, and cleave fast to the fruit and the power thereof, and by faith to draw out the strength thereof in both those regards for which God gave them. But to praise God especially for ridding of us from that Popish yoke of Sacraments before named, as most repugnant to Gods ends and to Christian liberty, yea, as bringing in a yoke upon the necke of the Church, most intollerable to beare. Many things breed distraction, few things cause more union. If a man have but one or two children, his love is more united. If a citie have but one or two Bulwarkes, they will apply them throughly; So let us. *The Vse.*

The fifth Circumstance concernes the publiqueness of Sacraments. Sacraments are Legacies of Christ to his Church, and Pledges of Communion of Saints, therefore to be the acts of an Assembly lawfully met; As *Paul* speakes of the censures, *When yee are therefore met together, 1 Cor. 5. 4. with my Spirit*; Let such a one be given to Satan; even so he speakes of the Sacrament, *1 Cor. 11. 20. When ye are therfore come together, &c.* Noting the solemne publiqueness of them, when they may be so enjoyed. Christ hath appointed them as markes of Communion: *Circunst. 5. Publikenesse.* Sacraments must be publique. 1 Cor. 5. 4. 1 Cor. 11. 20.

Acts 2, and 4. nion: therfore the Church, *Acts* 2. & 4. is said, *To abide together in mutuall fellowship of breaking bread and prayer.* So that each member must fetch his or her speciall portion of Christs Sacraments, from the communion of Saints. Therefore let us abhor Popish Masse-Priests who with their boyes or Clerkes, offer up three or foure private Masses in three or foure corners of the Church at once; as we deny them the name of this Sacrament, so wee say, like Sacrament, like Celebration, both are abhominable.

Vse 2. Also let this keepe us in humility and love; both towards our selves and the Church. For, not we hold the roote, but the roote us: If the eye be bold and say, I neede not the body, is it not of the body? Be humble, for thou hast nothing from thy selfe but from Christ by the channell of the Church. Cleave therefore to the Church (as members to the body) if thou desire to get any blessing from her: nourish love to the body as thou tendereſt the good of thy selfe a member.

Vse 3. Lastly, be as frequent as thou canst in the Congregation. The Church is the Mother of us all; as the Children flocke to the mother, so let the people of God to the Assembly, even as the youth of the wombe, and as the dew falles upon grasse, *Psal.* 110. 2.

Circumst. 6. The season. The last Circumstance is the season of Sacraments. In which I will be briefe, because somewhat will be offered againe to speake in the doctrine of them. Onely thus much; As in the old Testament, the Lord appointed a set day for Circumcision, (noting as some of the Fathers say) the Resurrection of Christ; so in the Gospell, there ought to be a proportion. Not that we are so tied to a day as the Iewes were, but yet, to declare our reverend esteeme of the Ordinances. For, as wee are not overmuch to hasten Baptisme, which some doe without just cause, so neither too much to protract it, in respect of honour to the Ordinance. The Lord esteeming it one part of his honour, when his worship hath a predominant respect with us, above our owne affaires or ends. Touching the Supper, although the Lord Iesus instituted it at night; yet that being for speciall reason, because the Passeover was then to be eaten, bindes not the Church, but may be altered. Which I speake to rectifie some

Baptisme hath no rigid season, yet a proportionable. Gen. 17, 12.

The season of the Supper altered justly.

mens

mens consciences in point of tendernesse. For, to the end they may disproove some supposed abuses in the Sacrament, they argue from the circumstantiall practise of our Saviour; not seeing how many wayes crazie their argument is. For is it not a jarre with the nature of a Supper, to eate it in the morning? Yes, doubtlesse, the Church hath her liberty in all such Circumstances as doe necessarily concerne worship: So that she use it to edifie, and not to destroy. It is good to defend truths upon warrantable grounds, least when wee rest upon unwarranted ones, when they faile, wee faile, and suffer the truth to perish.

The frequecy of the Lords Supper.

As touching the frequencie of the Supper (which borders upon this point) no doubt of it, the Lord would have his people not onely to have an eare to heare him where he hath a mouth to speake; but also a mouth to eate where he hath diet to impart. And how can a man comfort himselfe in his hunger at any time, who, when God offers his dainties, turnes his backe upon him? I am not so punctuall as to condemne them, who upon any tearmes receive not: perhaps speciall unpreparednesse in a journey, when its suddaine: or after a journey, or when Sacraments hold a weeke together, or in some unavoideable, perplexing occasions, may fall out to excuse: But the charge of God, is for frequency. He saith not, As seldome as ye doe this, but as oft as ye doe it: speaking to them who did it dayly, *Acts* 2. and 4. *Continued daily in breaking of bread and prayer.*

Use 1.

The formality of some in this kinde, argueth a deepe leavening with Popish blindnesse: who thinke that oft receiving, may derogate from the honour of the Sacrament. As those that come to some great mens feasts once in the yeere, must looke for no more welcome there till next: so heere; Once at Christtide a Landlords feast: and once at Easter, Christs feast: to come oftner, were sawcie. No no, the seldomer thou commest, the more unwelcome thou art to this Master of the feast. If thou foundest it a feast, the Lord should heare oftner of thee; thy bare and starven soule is the cause why thou makest so poore haste to recourse thither. And it is to be feared, they who never receive (though they may) save at Easter, never

fast but in Lent, that they never repent till they die. Gods peoples wants pinch them so, that they can neither fast, repent, or receive too often. And when thou seest others of thy brethren to communicate oft, and thy selfe depart, doth not a voyce tell thee, that either thou thinkest it too hard to prepare much, or needest not so much as they? What is this save to condemne the generation of the righteous? Or to justifie thy selfe above them?

Use. 2. Secondly this serveth to teach us to enlarge our selves, not onely in the substance of worship it selfe, with all our strength and courage, but even in the circumstances, our gestures, our seasons, and like behaviours: looke what time doth best sute with our spirits, for more cheerefull affection, for more zeale and intention: likewise what gestures we finde to be aptest to quicken us from dulnesse and deadnesse, wandring or wearinesse, that ought we to chuse especially, that the Lord may have the best of us: and herein the Apostles tooke liberty to change the Supper of the Lords season from night to morning; not as if they did determine it as an indifferency: but for edification sake, because the more early such solemne duties are performed, the better is it for soule and spirit; and wee owe the Lord the first fruits of all, both of the day, of our strength, of our bodies and spirits; if any Season be more golden, precious, stirring and provoking to goodnesse, that we must chuse to prevent corruption. The Lord deserves at our hands to be served with the best.

The rigid season of Baptisme at the day of Iewish Circumcision is removed; howbeit, either to over-hasten, or to prolong, or so neglect such a season of Baptisme as the Church deemes in her judgement to testifie our reverence; and to preferre to it base ends of our owne, is a contempt of the Ordinances; which (though I am farre from thinking any prejudice to the infant, yet) its a grosse blemish in the Parents. Concerning which I shall say more in the particular discourse upon that Sacrament. Let us so order our selves in the worship of substance, that we neglect not the very Circumstances: for although the circumstance be not worship in it selfe (because undetermined) yet when wee tender any, we worship God in it,

it, and therefore had neede to looke to our selves, that wee be as spirituall and carefull in it as we can, that it may helpe the chiefe substance of the worship. And this may serve for the first Chapter.

Chap. II.

Of the agreement and difference of Sacraments.

NExt we are to treate of the consent and dissent of Sacraments, and first of the old and new. Touching the which: first of the consent, then of the difference. In the former we have the Papists our maine opposites: affirming that the old Sacraments were signes and Types onely, not conveiers of grace: and so in effect were no Sacraments: for that which sealeth not up grace, can bee no Sacrament; signes onely are no Sacraments. This errour thy run into, partly from a profane undervaluing of the ordinance of preaching (which being the meane of conviction and conversion) they abhorre, as threatning ruine to their carnall kingdome: and so ascribe all the honour to the Sacraments (especially of the Altar) as conferring grace of it selfe to good and bad, and making for their owne endes: Partly by a willing mistake of the Fathers writings, who vilify the Iewish Sacrament, that they might magnifie the Evangelicall. And this they did in imitation, it may be of Saint *Paul*, who sometime, as 2 *Cor.* 3. doth abase the Legall Ministrie under the Evangelicall, yet he doth it not to disgrace their Ordinances, but that he might confute the Iewes of his age, who by their overprizing the Legall, set Christ and his Ministry at nought. But such feare the Fathers had none; for few ever dreamt that the old Sacraments excelled the new; and therefore their excessive hyperboles of the one, and the extinuations of the other, they proove an occasion to our Adversaries to justifie their errours by them. Sutable whereto is the conceit of such as thinke that the old Sacraments did pardon sinne, but not conferre grace,

Papists enemies of consent.

Error 1.

Ground 1.

Ground 2.

2 Cor. 3.

Error 2.

(meaning holinesse) as who say that the grace of Pardon is lesse than the grace of Holinesse. This errour some of the
Error 3. Schoolemen were of. Others imagine that the Iewes had them for Characters, onely, to enter them into the number of outward members, and to distinguish them from Heathens, as men would set their marks upon their cattel, to discerne them from other mens. But these conceites are contrary to the Scriptures.

Their colours answered.
Iohn 6,31,54.
1.
True it is, the Papists have colours of Reason out of the word for themselves. For, (say they) Christ tells the Iewes, That their Fathers had eaten Manna in the Wilderneſse and were dead, *But he that eates my flesh, and drinks my bloud, shall live for ever.* I answer, This shewes that the Sacraments of the Gospell have more efficacie than the other; or rather, that those Iewes abused those Sacraments, and therefore perished: but, not that those Sacraments were onely shadowes, and no substance; For, all their bodies fell not in the Wilderneſse; and
1 Cor.11,29. under the Gospell, *Paul* affirmeth the same of the bad Receivers, *That they eate and drink their own damnation.* Therefore our Saviour compares not the Sacraments, but the Receivers; and that in their likeneſse one to another, urging the Iewes to a more spirituall receiving of Christ, than their Fathers received Manna. Again, they say *Paul* calls the old Sacraments, beg-
2. Gal.4,9. gerly and sterven Elements: But wee must know, he speakes of them as now abolished, not of themselves; or else, of their opposition to Christ, as they held the Embracers of them from the substance of the same, which is Christ. Nay more-
3. over, *Bellarmine* so vilifies the Baptisme of *Iohn*, that he saith it was no Sacrament, but onely a preparative to it. For (saith
Math.3,11. he) *Iohn* himselfe said, *I Baptise you with water, but Christ shall Baptise you with the Holy Ghost.* But that text compares not two Baptismes but two Baptizers with each other. He saith not his Baptisme was none; but that the Baptisme of Christ should be attended with greater power than his, because it should attend a more powerfull preaching of the Mysteries of the Gospell. But yet the substance was one in the Baptisme of *Iohn* and Christ; *Iohn* Baptized to remission of sinne as well as Christ; else Christs Baptisme by *Iohn* was no Sacrament;

and

and there must have been another institution of it after, which was not; and the Baptisme of the Apostles in Christs life time was no Sacrament, because as yet the Holy Ghost and Fire was not falne upon them; all which are ridiculous. Yet I cannot forget one objection which is common to them with the Anabaptists, taken out of *Acts* 19, 15. where its said that those twelve disciples at *Ephesus* who had beene Baptised into the Baptisme of *Iohn*, were againe Baptized into the Name of Christ. Which I confesse in shew exceedeth all other Objections. Many answers are framed by sundry men; some thinking their Baptisme of *Iohn* to have beene received by some that had no calling to doe it; others say, That by Baptizing into Christ, is onely meant a receiving of the Holy Ghost: But the true answer is that which *Beza* confesseth himselfe to have received from that noble and learned man *Marnixius*; that is, that those words in the fifth verse are not the words of *Luke*, as if he related that *Paul* baptized them the second time; but the continued words of *Paul*, saying, *That forasmuch as Iohn did not baptize save onely into the Name of Christ, and such as heard him, were really baptized already into Christ, therefore there should be no neede of rebaptizing them.* Only he would lay hands upon them that they might receive the extraordinary gifts of the holy Ghost, which *Iohns* Baptisme could not helpe them with. A most acute, and no lesse true and full answer. Acts 19,15.

Wee therefore abhorre these errors; opposing to them the cleare Text of Scripture. *Paul* saith of circumcision, it was the seale of the righteousnesse of faith. Than which, what can be sayd more effectuall of Baptisme? And in 1 *Cor.* 10. 1. 2. 3. 4. he tells the Iewes that those in the Wildernesse had the same Sacraments which they had. Which is plaine by the argument of the Apostle; which is to convince them of certaine grosse sinnes, as Rebellion, Vncleanenesse, Lust. Now whereas they might have alledged, We are under greater priviledges than they: he prevents them thus, Nay they had the same with you: The red sea was their baptisme, the like was the cloud which directed them; and their Manna and water out of the rocke was to them the same spirituall meate and drinke *Conclus.* Rom. 4, 11. 1 Cor. 10. 1, 2, 3.

which you have. If then they escaped not punishment of such enormities, looke not you to escape. Many other Texts might be urged, all to evince this truth, that the old and new Sacraments, for substance and signification are one; even as their sacrifices were one in substance and sense, with Christ crucified. The Lord being very carefull that as his Church should never lacke the best helpes to heaven: so they should not have new and divers in substance, but the selfe same, that they might know the way to God and heaven was still one and the same; and so goe on in their course comfortably without feare or staggering. I conclude then that for substance there is one Christ, one faith, reconciliation, redemption, sanctification and eternall life; the old and new Sacraments were one.

The second their Differences in three things. First, Clearenesse.

But secondly, the old and new differ exceedingly, notwithstanding this their sameneſſe of substance. And that both in their clearnesse, number and efficacy. Touching the first, it will not bee darke to conceive, if wee consider that a Sacrament is a relation to a covenant. If then the Covenant of the old Church were darke, how much more the seale annexed? A seale (I grant) in her nature is a thing of great assurance and evidence: how be it, as we see in mens sealings, the seale can be no more evident, than the covenant; if that be confused, partiall, and obscure, the seale applyed to it, can but be darke. Now the covenant was darke, because the foundation of it, which was and is Christ, was darke. They had heard and knew that God had made a covenant, both with mankinde in *Adam*, and more nearely with the Iewes in *Abraham*, and had annexed Circumcision to it. They knew that this Covenant was twice or thrice renewed by *Moyses*, and after by the Prophets: but the ground of it in Christ the Messia being a twilight, a myst unto them, the covenant needs must be so, and the seale sutable. Alas, how few that heard of the covenant in the blessed Seede, could conceive it to bee a spirituall one, and not rather a carnall? How few knew what the person of the Messia should be? How did they abhorre any thought of humility in him? As for his divinity and union, how could they dreame of it? much lesse came they to see the atchie-

Sacraments in the old Testament obscure.

atchieving of this redemption by his satisfaction, death, resurrection; and least of all did they see eyther the mystery of election in Christ, or the Fathers wrath pacified in the offer of grace, and the gift of faith to embrace it. But their eyes were held, that (except some few choice ones) they neyther saw the scope of Sacrifices, Sacraments, or other Ordinances.

Luke 24, 16. Because the Covenant was so.

Now if the foundation of the Covenant were hidded, how could the Covenant be cleare? If that were darke, how could their Sacraments be cleare? True it is, that as a in picture of a King rudely drawne in a shaddow, there is truly a King portrayed: yet till his lineaments be fully expressed in colours, few can reach what it meanes. So heere, When a man is a farre off, we see him to be a man: but till he draw neare our view, we cannot see, salute and agnize him such a one. So it is here. Ad hereto, that the law morrall (nor to speake of the other) was (as it were) a veile to the eyes of the Iew, that hee could not see what was within the veile; as *Paul* saith, 2: *Cor.* 3. For although the Lord gave it as an helpe for the present, fittest to curbe and bridle the rebellion of fierce spirits, and hard hearts, who were not yet fit to have any more spirituall things put upon them. Yet alas! The very interposition of it betweene them and Christ caused a woefull confusion and darkenesse to come upon them. The law had in it enough to convince them of utter inability to performe it: but alas! which of them did so apprehend it, and not rather as a rule of such obedience as they could performe themselves? Now then what a confusion did this cause in them, in the true Coherence of Law and Christ? What a disorder wrought it, and what a mistake in their mindes, imagining that the Law was indeede this Covenant of life which they might obey, and so doing they should fare well? Alas, what a poore preparative was this to Christ? How did it overthrow the Covenant of grace in him? without which the Covenant of workes or obedience is deadly and damnable? So that wee see that the Covenant being so darke, hidden and perplexed, the seales must needs follow, and be darke also?

The Law was as a veile of darkenesse. 2 Cor. 3, 14.

But it is farre otherwise under the Gospel: That doth with. Clearer in the new.

with open face exhibite & represent the Covenant of grace in the discovery of Christ the mediator; his annointing, his person, union, and satisfaction, the purpose of the Father, the free offer of grace in the word of reconciliation, the promises, and the meane of applying them; Christ being already come, and having done all requisite for us; loe, the Covenant stablished in him by God with his Church, is also manifest: The Law is clearely understood as a leader of all unregenerate ones to Christ: as a rule of direction to the regenerate, made easy and sweet, the obscurity and confusion of Covenants is remooved; the Covenant of obedience is subordeined to the covenant of grace; and the Covenant of grace is declared to bee free, full, faithfull & eternal to all the elect and beleevers. Hence then the Sacraments of the Gospel become cleare, evident and manifest; not that those other adde not an assurance to the Covenant, but because (they serving to no other end but to ratifie the Covenant) cannot seale any further than according to the extent of the Covenant.

Why God kept the old Church darke. Ephe. 3, 4, 5, 6.

Now why the Lord for so long a time, should see it good to give to his Church of old, the same Sacraments with us; and yet to conceale the Covenant (to which they belonged) from the cleare understanding of the most of those times; partly it was secret to himselfe and hidden, and partly is revealed. The hidden cause is his good pleasure: The same which hid it from the world wholy, hid it thus in great measure even from his owne for so many generations: as appeares by this, that when Christ indeede came, he was so little acknowledged by his owne. The other is more plaine: So was the Lord offended by that wilfull disobedience of man which defaced the light of his Image, that hee justly suffered the most part of men to bee quite bereft, and the greater part in this Church to be blindefolded in the matter of their redemption. To which I adde, That the wisedome of God was such, that he saw it meete to reveale Christ and his Covenant in him, and the seales thereof, not all at once but by degrees. This is called the dispensation of time which God onely reserves to himselfe. Foure thousand yeares hee withheld the Messia from the Church; and why? Because the fulnesse of time

Act. 1. 6.

was

was not till then, in his wise disposition. There was more light in *Moyses* time than in *Abrahams*, and in the Prophets than in *Moses*; but the fruit of the Covenant was carried still in the womb of time, till the fulnesse of time came, and then the birth of this fruit was fulfilled.

Touching the second, the number. The old Church and we differ in that also, yet here I must put a caveat. All the Fathers and other writers agree that the old Church had more Sacraments than the new hath. But how? Surely the Sacraments (for being) were no more than ours, than two I meane; but they had more Elements of resemblance then we. And that in two respects. First, there was a multitude of signes wherewith the old Church was clogged and burdened (to keepe them the better within the bounds of true worship, from Idolls and wil-worship) which yet were so farre from helping, that they by account rather hindred the Sacrament. For indeed all the ceremonies, the sacrifices, the Altar of incense, the law of the first borne, and almost what not, did more or lesse concerne and typify Christ as well as the Sacraments, although they were a little more reall, especially circumcision which was imprinted on their flesh: yet I say (as one hath well expressed in the whole frame of ceremonies) all did relate in one respect or other, more or lesse to Christ. How then could it be avoyded, but such a multitude of semblances must detract from the peculiarity of Sacraments, which the Lord authorized with farre more signification and efficacy than the rest? The number therefore of shaddowes hindred the people from discerning Sacraments in their distinct and speciall use, from other inferior ones. But secondly and specially, even the same Sacraments for realnesse, yet held not countenance and colour, but admitted (according to succession of time) divers elements. Which argued their impotency and changeableness. Thus Circumcision admitted two other compeers, *viz.* The passage of the red sea, and the cloud over the Tabernacle in their travell, raining and wetting their bodies. The passeover admitted two other, *viz.* Manna, and the water of the Rocke, which was (as *Paul* saith) the same spirituall drinke and food that wee have in our Supper. So then wee must not thinke

The second, Number. In old Testament more Resemblances.

Col. 2. 14.

1 Cor. 10.

they had more Sacraments for sence, kind and signification: but more Elements reiterated, and added (passage wise) transeunt ones added to the standing, which (in the absence of the others, intermitted in the Wildernesse) might stand them in steed. Now marke, the fewer, more standing and lesse mutable Sacraments are, the stronger they be, and contrariwise the weaker. We know if Phisitians distrust their receits, they prescribe the more: if builders dislike the slightnesse of their Timber, they put the more peeces into the building. So heere.

Fewer under the New.

Esa. 49, 11.

But under the Gospel its otherwise. God hath delivered his Church under the New Testament, from such multiplicity of Sacraments. Onely the popish Church the mother of darknesse, ignorance and confusion, compasseth herselfe with her many sparkles, and Sacraments, shewing thereby what an enemy shee is to the truth of God, and to the priviledge of Evangelicall Sacraments. For, as shee hath darkned the Doctrine of the Covenant, the freedome and onelinesse of it, so its just she be left to darken her Sacraments, to abolish the Supper, to defile Baptisme, and to mixe a multitude of bastard ones to pollute the legitimate. Now therefore the paucity of our Sacraments argueth their pith and comprehension; as we say things united are the stronger. Our fewer, more durable and constant Sacraments doe more fully and exactly exhibite the Lord Iesus than theirs so manifold and oft repeated could doe. And as theirs so changed, betokened their vanishing away (as indeed they did) so ours once and no more instituted argue that they are as durable as the Church, and of themselves conteine whatsoever Christ offers to his Church to partake from him, either for being of welfare of soule and body. So that the Papists by their multitude of Sacraments do exceedingly alay and weaken that excellency of them which they would lift them up to. God grant it may be a signe of their vanishing, and that speedily; as certainly they are some of that drosse which must bee consumed with the breath of his mouth, before his owne shall be purged and restored to their integrity.

The third efficacy.

But thirdly and especially we and they differ most in the efficacie of the old and new, which (as I said) flowes of necessity from the difference of clearenesse in the old and new Covenant.

Efficacy

Efficacy alway attending truth, the sealing power of the Sacraments of the old Testament must needs be weaker, because the truth which they sealed was darker. Which want of power I doe not ascribe to the defect of true relation or union Sacramentall; or as if I denied their Sacraments to be spirituall: for whatsoever sacrament is not Christs and hath not the spirit of Christ annexed to it, is but a counterfeit. Circumcision therefore was Christ Sacramentall, and so was the passeover. But the one sort was onely a seale of a thing to come in time, the other of the Gospel seales of the same thing, come and already having performed whatsoever was promised. Now as a thing enjoyed excells a thing hoped for (say never so sure) so the seale of the latter exceedes the former in all the efficacy of it, perswasion, peace joy, contentment to the soule. Absence breeds suspence, presence expells it and represents certainty, and satisfaction to the receiver. So then this I say, ordinarily the Iew could not, (except in some especiall cases & persons) enjoy such a measure of sealing power from their Sacraments as we doe or may, they received not such certainty of perswasion of their reconciliation & being in Covenant as we, nor found such fruit as we may. Because the sealing power of the Spirit and of faith, was but weake. As the King is, so his kingdome must be: if he obscure and unknowne, his authoritie is weake. So heere in the old Testament. Christ himselfe was an obscure King, and Priest, and Prophet, in his Church: his Kingdome therefore and authority was according. But now, the kingdome, is as the King, and standeth in power, peace, and joy of the holy Ghost: and therefore needes must both the Word and Sacraments be so, by which, as by Channels they are conveied. And yet doubtlesse, God left them not destitute of such fruite as that age was capable of: they were commanded to rejoyce in their feares and affections of gladnesse and joy they had, and so spirituall as their carnall and sensuall spirits were fit to receive: the Lord supplying that want of spirituall clearenesse which now is offred, by some sensible and outward feelings and expressions; so farre as the generals of a blessed seede to come and happinesse by him were apprehended. The distinct kinde whereof perhaps wee can not so well distinguish.

Old Sacraments weake. First by their darkenesse in two respects.

1

2

But to be sure, *Heb.* 11. *ult.* God finished their dayes without the promise seene and fulfilled, that they without us should not be perfect. I may ad one thing more out of *Act.* 2. 17. and *Ioel* 2. compared; That the weakenesse of dispensation and (as I may call it) barrennesse of power in the ministry of the Word among the Iewes; made the Sacraments also as barren in their grace and sealing power. Wee little reade in the old Testament of such numbers of converted ones as after the ascension: therefore no doubt Circumcision was as weake in the grace thereof, and the sealing power of it. The Gospel hath more fulnesse of seede, and begets more unto God, than the Law could doe: and therefore Baptisme is a farre fuller Sacrament to confirme the soule in her new birth than the other was. So for nourishment: The Gospel exceeds (by many degrees) the ministery of the Law in Point of her building up and nourishing the soule in the grace of the new birth: the Gospel hath filled the brests of the Church with farre more milke, and stored her with farre more provision than the old Testament could doe: For thereby the Spirit is powred out upon all flesh. Looke what difference there was betweene them and us, for the fulnesse of bodily food, that (in a sort) may bee said for spirituall fulnesse. How many Creatures for kind, or for Circumstance (as in case of blood, or strangled) might not they touth, the Hog, the Conie, the Hare, and many other both beast and foule, tame and wilde; which to us are cleane and sanctified? How much more doth the Lord afford us fuller feede of the Sacrament of the Supper than their passeover? Even as a feast exceeds an ordinary? Therefore *Paul* calls theirs a ministry of the letter, ours of the Spirit; not becaus they had not the Spirit, but in comparison of the fulnesse and power of ours.

Barrennesse.

Act. 2. end.

Ioel 2. 28. Esa. 44. 3.

Now for us, our Sacraments are farre more effectual. The very change of the old into new argued the excellenter efficacy of them. As the traine of a Prince personally riding in progresse is richer than an Herald or Harbinger. The Sabbath (wee know) was changed at the resurrection, to honour it: So the Sacraments at his annointing to his office, and at his passion, to magnifie them. How should they so doe, if their Trayne were not greater? I meane if the spirit of Christ and his sealing, perswading, setling, comforting, pacifying,

The new more effectuall.

power

power were not greater? Also, except that blessed traine of his Graces more glorious and plentifull, as humility, heavenly-mindednesse, patience, hope, love, zeale; ability to walke with God more closely, to discharge our callings more fruitfully, to suffer more willingly, to live by faith more setledly, and the like gifts of Christ Sacramentall, attended them? Hence is that of *Austin* so common, Our Sacraments (saith he) are in efficacie greater than theirs, in profite more gainefull, in performance more easie, and in number fewer: Beside ours, in their understanding are most sublime, in observation most pure, and in signification most excellent. They lived in the Porch of Sacraments, we in the Parlour. Let us take heede, least, as they in their age, when no Nation under heaven enjoyed any Sacraments, save themselves; were so puffed up by their priviledge, that they disdained all as Dogges in respect of themselves, cleaving onely to the barke of these Ordinances, without any seeking after the Spirit and power of them: and so opened a way to Gods wrath, to bring into their steed the Gentiles, who alwayes thirsted after them: so let us feare least wee stand so much upon our dignitie above theirs, that in the meane time there shall be found even among us, baptized ones, and communicants far more blinde, prophane, careleſſe, than the Iewe was; yea and some of us who goe for better, be found as formall, barren, as far from the Covenant, as estranged from forgivenesse, and as destitute of the life and sealing power of Baptisme and the Supper, as they of their Circumcision and Passeover. If it be so, our dignitie shall so lift us up to heaven, that it shall throw us downe to hell; and I will not only say, the Lord will not be pleased with us, as with them, 1 *Cor.* 10. 5. but as it is, *Heb.* 2. 2. 3. by how much more powerfull grace is put into his Sacraments, and by how much more eminent waies and ordinances hee hath honoured us: by so much the more shall our condemnation for our unbeleeefe be more fearefull than theirs, who had so dimme a Covenant, and so weake Seales in comparison of us. Rather let us labour to enjoy the priviledge of our priviledge above them, in carrying about us that evidence of faith, and that peace of conscience, and that joy of soule, which our Sacraments

1 Cor. 10, 5. Heb. 2, 2, 3.

seale up to us; that wee may be as much better than they, as our Sacraments excell theirs in efficacy: and then that kingdome of Christ within us, as well as that without us, shall be a kingdome not of words onely and signes, but of power also. And so much of the former generall of this Chapter.

A greement and difference of the 2. new Sacraments.

Touching the latter, how farre Baptisme and the Supper doe differ, or agree; briefely understand that as they agree in Circumstances concerning Sacraments in generall, so also in the definition of a Sacrament, wherein (as specialls contained under one Kind) they communicate. They are both ancient, (and within three yeares one as ancient as the other:) they are both alike publique, as being equall legacies of the Church militant: they have both one founder (although the one by mediate Commission, as Baptisme by *Iohn* the Baptist by extraordinary calling, the other immediatly by Christ himselfe:) they both agree in the Name, Necessity of a Sacrament. Againe, whatsoever is true of the definition of a Sacrament, is equally true of both these, as in the next Chapter shall more fully appeare. For why? In both the Lord conveyes spirituall grace by visible resemblances set apart by himselfe and furnisht with power to that end.

Their Agreement.

But in a word, that I would say of their mutuall agreement is this; First, they both agree in the offer and representation of whole Christ joyntly and undividedly to the soule. Touching the first: Know, that when we call the Sacrament of Baptisme, the Sacrament of entry and ingrafting of us into the body of Christ, and of begetting us to Christ, yet wee divide not Christ imputed from Christ inherent; wee must not thinke Baptisme gives us an estate in Christ for justification onely, for it estates us in Christ wholly, both for wisedome, righteousnesse, sanctification and redemption: though justification makes us truly the Lords, yet because the Sacrament conferres whole Christ, therefore it conferres him as God offers and the soule needs him, that is, both for justification and sanctification, Christ our pardon, and Christ our life: for without both equally ours, all Christ is not ours. A speciall point to be noted for the better understanding of the act of faith in applying Imputation and Sanctification both at

1 In the joynt offer of Christ.

once

once to the soule,(of which point I treat elsewhere.)So againe, the Sacrament of the Supper conveyes Christ to the soule wholy and undividedly,not onely for the encrease of our Sanctification,but our Iustification also. For although Iustification as it is a benefit of Christ, receives no encrease: Yet faith Sacramentall in apprehending it receives encreale. And thus both agree in conveying whole Christ to the soule. Practicall Catechisme. *Part* 3. *Article* 2.

Secondly, in respect of their sealing up of all Christ to the soule,(of which in the next Chapter,) for, except both concurre in sealing,neither of both do seale him: True it is, that some further thing is offered to the soule in the Supper than was in Baptisme, but yet because still one Christ is offered in both,therefore encrease of grace cannot be sealed up where ingrafting and begetting hath not beene already conferred by spirituall Baptisme. Neither without other give whole Christ (if both may be enjoyed) although each give him wholy because Christ is inseparable from himselfe: the whole soule is in each member which is in the whole body; yet if we divide the toe from the foot, there will be no soule in the toe. Take Baptisme from the Supper, and the Supper can bee no sealing Supper:for how shall life be encreased in a thing which never had true life begotten in it? I conclude then, The Sacraments of the Gospell although they are two,yet do not cut Christ into two parts (as the Child which *Salomon* bid to be divided in two parts) but still offer one Christ to be communicated. Both those harlots could not have one and the same child: but all Christs members have that one Child, Iesus Sacramentall; although for severall ends (as by and by shall appeare) one serving to create him, the other to enlarge him: yet both agree in exhibiting one Iesus. Of the use anon. 2 Sealing Christ.

Now lastly, touching their disagreement, as it standes in many lesser thing, so in the particular ends especially; for the former, they are these five, 1. Order, 2. Frequency, 3. Opportunity, 4, Elements, 5. Subject. For the first. The order of them, is, that baptisme goes before, and the Supper followes, even as being goes before prospering. Yet I deny not but thousands have beleeved ere baptised; but now I speake of the order of the seales, not otherwise. Which discovers Their disagreement, in five things. *Order* 1.

vers the folly of such as would deferre baptisme to the last period of their life, out of an errour, both that it conferd grace by a vertue inherent, and that it pardoned sins onely past. By which folly some bereft themselves of Baptisme finally, by sudden death. Secondly, in frequency. Baptisme it but once to be administred, the Supper often. We are but once borne. And therefore the rebaptizing of Anabaptists is a cursed profanation: not onely in respect of their condemning Infants baptisme in generall, but of repeating baptisme administred, although by or in a false hereticall Church: for even such baptisme must not be doubled; if the mystery of the Trinity & the Doctrine of Christ be maintained in any generality, although with much corruption. The like I may say of those that denyed to restore them that were once lapsed, upon pretence that then they must bee rebaptized; and also them that presumed to rebaptise such as they received againe into the Church, after their repentance of some notorious heresie, or odious practise which they had fallen into or committed. Noe, we abhorre such scurse, affirming one Baptisme, and that one, once to bee given to the Church for true sealing up the ingrafting of the soule into Christ when it shall beleeve the Covenant.

Secondly frequency.

Thirdly, in opportunitie or season. Which I speake not positively but upon supposition of the Churches wisedome and liberty in determining the season of the Supper to be in the morning, leaving the season of Baptisme indefinite as occasion serveth. And that, because the one being administred to growne ones, requires fit and due season to quicken them up, which in the other is not requisite. But for all this, I doe affirme no necessitie to be in this season of the Supper, seeing its in the Churches power to alter the morning to the afternoone; and if we should so receive, I dare not impeach it, so it be done without confusion. The fourth is the Elements, the one having Water, the other Bread and Wine; both serving pertinently to the uses they were made for, and neither having in them any fitnesse to resemble each others use; water being no more fit to nourish, than bread to wash, but each suiting properly to his end. The last is the Subject; the one the Infant, the other the growne, and such as are of discretion. Which I speake not as if the

Thirdly season.

Fourthly the Elements.

Fifthly the subject.

Church

Church may Baptise none but Infants: for as it doth baptize them as lawfully, in the faith of the Parents, and in hope of their owne (when they come to understand the Covenant) as it offers the Supper to actuall beleevers; so yet if any such be brought into the Church as never was baptized, being (as falles out) of twelve, twentie, thirtie yeeres: the Church is bound upon the due examination of such, and confession of his faith, to baptize him as well as an Infant. But for the other Sacrament, to admit children, (though under colour of ripe knowledge and grace above others) its not a fit thing, in respect of scandall and opening a way to the profanation of Sacraments by others of like age: not to speake of the rashnesse of it, in ascribing that to raw youth, which requireth setling of judgement and soundnes of affection. But of all other differences, the particular ends are greatest; in which the two Sacraments are irreconciliable. The one so serving for the Breed of a new Creature; the other for the Supper thereof, that neither can or ought to be applied to others end or use; as in their due place shall be spoken. *Addition.* See Chap. infra.

The use is; First, to blesse God and adore his Wisedome, who hath in these two Sacraments, so harmoniously and agreeably united, represented, and sealed up all the Lord Iesus, so farre as a poore soule can comprehend him; not wearying us with confusion of Sacraments. Secondly, acknowledging God to be the God of order and distinction, in appointing us these divers seales: and that for three causes. First, to avoide the blinde devotion of Idiots, who not looking at which is which, but confusedly at both as objects of holinesse and devotion, goe no further to consider Sacraments in their distinct ends. Much like Papists who use Holy-water and the bread of their Pix (because hallowed after their manner) to any ends they first light on: as to sprinckle a sicke man, to scare away Devils, yea, putting the Hoast into a dead mans mouth. Any thing serves to any end among such Merchants, and Huckesters of holy things. And how few (thinke wee) are there to be found in many Congregations, who can discerne betweene these two Sacraments in their particular ends? Save that they see they be two solemne performances, having diverse *Use 1.* *Use 2.* In three branches. 1.

verse Elements and Acts belonging to them: else they know no ods, but put them up shufflingly in the bagge of their devotion, being unable to give a reason why themselves were baptized, when they were infants, or why being elder, they receive the Supper?

Use. 2. Secondly, to confute the practise of all those who Popishly ascribe to the Supper the conferring of Grace of all sorts: and when they receive, they thinke that although they never reaped the fruit of their baptisme before, neither had faith, yet one Sacrament may supply all wants; which is to destroy the distinct end of each Sacrament, and to plucke up good Landmarkes, confounding the agreement and disagreement of both; for, as all Christ is in both, so yet for two severall purposes. A Divines life, we know, is to study, and Preach; he doth both these wholly, himselfe wholly is required to doe either; howbeit the things he doth are divided acts; he preacheth not while he is in his Study, nor studieth while hee is Preaching. Let us abhorre such profanesse; and know all Christ is in both the Sacraments; yet orderly, and so, that who so hath not enjoyed him in the first to beleeve, cannot enjoy him in the second to grow.

Use 3. Thirdly, to teach us how to apply the benefit of these two Sacraments according to our speciall temptations. The former thus; If Satan tempt us concerning the truth of our Conversion to God, telling us wee are in the state of enemies, cut off from God, aliants and excommunicaets from him and Christ: whither shall wee recourse? To the Supper and our oft receiving? No in no wise, for Satan can speake Divinitie when hee list, and tell us that the Supper is no Sacrament of Regeneration. But in this case, flie to thy calling, and to the seale of it, Baptisme (if indeede thou canst proove thy calling by the worke of the Law and Gospell; else thy seale is to a blanke) and presse thy Adversary with the weapon of thy Baptisme, sealing it up to thy conscience, 1 *Pet.* 3. 21. which shall quench the fierie dart of his temptation, and scare him from thee, better than all Popish Holy water. Againe, doth the Divell tempt thee to beleeve thou art an hypocrite, because thou hast a dead heart, thou growest not in Grace, thou art

1 Pet. 3, 21.

sunke

sunke from thy first love, fallen to the world, pleasures, vanities, lusts of thy uncleanenesse, waxen unprofitable, and revolted from God? What shall now helpe thee? That thou art baptized? No, hold that close also, that thou maist pleade the other rightly: But in this case flie especially to the Supper, and alledge thus. I am sunke too farre into a formall course, and the custome of the world, but yet Lord to thee I appeale, that in truth I have coveted thy Sacrament of Restorative and Nourishment; I haue come with hunger to it for the repairing of my losses and decaies, and departed in good hope and comfort of recovering life and vigor againe: and therefore in despite of Satan, I will hold to the end of this Sacrament, which is, to seale up comfort to the afflicted, and strength to the weake, and recovery to the decaied, and raising to the fallen: therefore from hence I will fetch it by vertue of the promise.

Use 4. Lastly, it teacheth us the excellency of the Sacraments, because they have such a gift in them, as to represent all Christ at once to the soule, Christ wholy and in each part of his merit and efficacie. It were an odde and strange Picture which could describe the same man living, dying, dead, raised up and ascending to heaven, and all in one person: That which no Art of man can doe, the Lord can doe by the Sacrament, that is above all Images or Crucifixes, and can tender to the soule in on view all these; the Lord Iesus dead, risen, ascended: the Grace imputed of reconciliation, the Grace inherent of holinesse, all the particular graces of the Spirit, the promises of God made all, Yea, and Amen, in Christ, for this life, and for a better for all conditions, and times and occasions are offred at once in each Sacrament; the one to give us right and title to Christ when we wanted him; the other to rivet us more into him, to enlarge us in faith and the fruits, till wee shall neede no more Sacraments or Ordinances. And therefore let us much esteeme and honour Sacraments as most divine comprehensions of all Christ, and channels of his Fulnesse, from whom our Head, *We receive grace for grace, Iohn* 1. 17. And this is the second Chapter. Iohn 1, 17.

CHAP.

Chap. III.

Of the substance of a Sacrament in generall; The Description of it propounded, and examined.

Substance of it.

HAving spoken of the Circumstances, the agreement and disagreement of Sacraments: Next wee come to the substance and nature of a Sacrament; Which will be understood the better by the description and particular handling the parts thereof. A Sacrament then is, an Ordinance of God, wherein, by some materialls duly appropriated and united, and by some acts duly administred, the Lord signes, and seales up to the soules of the Elect, the truth of his Covenant, and receives a reciprocall seale from them of their covenant with himselfe.

Description of a Sacrament in generall.

For the clearing hereof, I would have the Reader conceave, that in this place I take the word Sacrament in the greatest latitude; not onely for the substance of it in it selfe: but also as it is administred and performed in a solemne manner, betweene God and his Church. So that hereby two things arise to be considered. 1. The Substance of a Sacrament in all her constituting causes. 2. The due administration and performing thereof in the Ordinance. Touching the first, we are to consider these foure causes. 1. The efficient and supreme cause of a Sacrament. 2. The materials of it. 3. The true formall cause. 4. The finall. Where first, the generall end, Sealing. Secondly, The branches, two: First, Gods sealing of the truth of his Covenant to us. Secondly, returning backe againe our owne covenant sealed to him. In the latter member also, viz. The Administration, wee consider the acts of Ministers and people, and the spirituall dispensation of God in these externals, attending thereon, for the ends mentioned. Of the first of these in the first place.

Two Generals First, Substance. Secondly, Administration. In the Substance foure things.

1. The Author of the Sacraments, all, and each, Old and New, is one unchangeable, Eternall and onely Wise and Gracious

cious God. And no wonder: for first, In his bosome of eternity lay hidden that purpose of entring Covenant with man, fallen from the grace of Creation: It was free to him to relinquish him finally in that revolt of his: in that he did not, it was free mercy, doubly greater than the love of Creation. If the devise then of a gracious Covenant with man, was onely in the power of the Creator, who shall be supposed to be the Author of seales to this Covenant, save the same God? Secondly, If the Lord onely found out his Sonne to be the foundation of this Covenant, meant him, sent him, made him, enabled him, to ratifie it by the bloud of the Covenant; accepted all this, offers it, seconds and assists it by his owne Spirit, to make it effectuall: Who can doubt, that he onely is the Author of these Seales whereby this effectualnesse is convei'd? Thirdly, If he onely be the Author of blessing the word of promise to breede faith in the Covenant, which is the lesser: Who but hee shall breed the assurance of faith, and the reflexion thereof upon the soule, that it may know it selfe to beleeve? Now how is this done ordinarily, save by the seales? If hee then be the Author of the lesser efficacie, who but hee is the Author of the greater by the sealing Ordinance? Fourthly, If no externall blessing accompanying the Covenant, (for so the Lord was wont to perswade obedience, *Deut.* 7. and Chap. 32. *Hos.* 2. *Ezek.* 33, &c.) can come from any other Author save the Lord: as the blessings of raine, dew, plenty, health, long life, successe, (*Deut.* 5. 29) and the like; who shall dare usurpe the authority of Seales and Sacraments, which are the most eminent annexes to the Covenant of all other? Fifthly, If the Lord Iesus himselfe was the onely stablisher of the Testament and Covenant by his death and bloud (for without death no Legacy is of valour) then who but himselfe shall make Sacraments, which are in effect, nothing else save the power of his life and death? Sixthly, If the Lord onely can authorise divers signes for the Sacraments (as supr. Chap. 2.) if he onely can abrogate old ones: if he one day shall abolish all, old and new, their nature and use, as past use: who but himselfe shall frame Sacraments? It resting in one and the same power to make Lawes and to abolish them. I conclude then

First, the Author God. Proofes of it. *Reason* 1.

Reason. 2.

Reason. 3.

Reason 4.

Deut. 7, & 32.

Deut. 5, 29.

Reason. 5.

Reason. 6.

Conclus. then that God alone is the Author of a Sacrament. As indeed
Gen. 17. the Scripture doth witnesse: The Lord only, *Gen.* 17. appointed
Exod. 12. Circumcision: The same Lord, *Exod.* 12. ordained his Passe-
over: the Lord extraordinarily gave commission from heaven
Luke 3, 1, 2, 3. to *Iohn* to appoint Baptisme: and the Lord Iesus with his
Luke 22, 18. owne sacred presence and hands ordained the Supper before
his death: Seeing after his Resurrection he could not, being
partly an act of humiliation:) and so all Sacraments were gi-
ven by the Lord, in their severall kindes, for their severall uses,
as in the next points shall appeare. And to say the truth if it be
once granted that the Lord is not the sole ordainer of Sacra-
ments, what a wide doore must of necessitie be set open for
both usurping Ordainers and counterfeit Sacraments? Where
should the period be, or why should not hundreths as well as
three or five be admitted to the heape?

Vse. 1. For use therefore hereof, this teacheth us to abhorre all Sa-
craments which have not God and Christ for their ordainer.
Nehem. 7, 63. If they cannot shew their pedigree in the Lords Genealogy,
nor be bookt in his Records, nor have his stampe set upon
Math. 22, 21. them, we say of them as our Saviour of the Penny, *Give unto*
Cæsar that which is his: So give to the Pope his Vnction,
throw him backe his Sacramentall Orders and Penance, wee
abhorre whatsoever savors not of God, as copper coine. Yea,
and we loath whatsoever of Gods first ordaining, they by their
abuse have corrupted, namely, as corrupted: and seeing God
and Christ never gave us a Sacrifice for a Sacrament, wee ab-
horre to meddle with it as a Sacrifice propitiatory for the
quicke and the dead; and for their Baptisme we loath it also as
administred by them, as an horrible defiling of Gods Ordi-
nance; professing to depart from their Sacraments, both for
their new inventions, and for their adulteratings of the old;
and bidde them take them as their owne, for now they have
used them thus, they are no longer Gods. As for their distin-
ction of Apostolicall and Divine, we take what they grant; if
they be not Divine, although an Angell from heaven
did ordaine them, wee should abhorre them: How much
more when their Pope, or their Clergy, or the body of their
defiled Church? For were their Church a chaste Spouse, shee

durst

durst as well forsweare her husband, as cast off subjection in embracing his Sacraments, and usurping power to appoint other, which is so farre beside her commission, that she may as safely devise a new Covenant, Scripture, and Doctrine, as doe it.

Secondly, this teacheth us to esteeme so much the better of Gods Coyne, as wee scorne the base stuffe of Popery: Gods stampe upon the Sacrament, should make it honourable and precious in our eyes. If some civill ordinance hath honour in it, because God hath put it upon it; if marriage be so solemne, if the Crowne of an earthly King be so sacred, how holy is his Sacrament? He who profanes it by sacrilegious adding, detracting, or profaning, either by superstition or unprepared use, shall finde God will not hold him guiltesse for taking his Name in vaine. Wee delight when wee have any curious thing of a choise workeman, to say, It is a Picture of such a ones drawing; It is a Musicall Lesson of such a ones setting; a Watch of such a ones making: How should Gods Masterpeeces than affect us? Not to over-prize them, to keepe them in Pixes and under Canopies of gold, but to preserve them in their spirituall integrity. *Use* 2.

Thirdly, it shou'd teach us to behold them, not in their outside, but as they are in Gods ordination; not the outside of a man which we see, but the soule (which is not seene) is the man: so, not the outward thing, but Gods Ordinance in it, is the Sacrament. Of which more in due place. *Use* 3.

But Fourthly, and especially, seeing God is the Author of Sacraments, let us be ruled by him in the right manner of receiving them: Looke what *Iosia*, 2 King. 21. 23. said to the people, *Keepe the Passeover to the Lord your God according to all that is in the Booke of the Covenant*: so heere I say, Receive to the Lord, be ruled by him in Preparation, in action, and the fruite of both: Its onely in him that ordaines, to order also and prescribe the due manner of using them. Take we this item with us, (before wee come to the Doctrine of right receiving) that it may set a spurre in our sides to quicken us to due preparation and using of them; for he who gave them to his Church, will most severely punish all ignorant, rash, unbeleeving *Use* 4. 2 King. 21. 23.

unbeleeving, unrepentant, uncharitable, indifferent commers to his Sacraments: and every such one stands to Gods Tribunal, as we shall heare in due place.

Use. 5. Lastly, let this point teach us to whom to goe for the spirituall life of faith, and the grace of love, for the great worke of receiving. Its in him the first principle of life who made them to bestow them. Renounce thy selfe, thy own sence, wil-worship, devotion, religion: Its no moralitie to receive well, no act of ours: Its a most spirituall act about an object of divine excellencie; the relation of a Sacrament, the end of it, the manner of partaking it, require a new bottome, and the casting out of our owne; till God have stript us of our selves, flesh and bloud shall never feele any subsisting of Sacraments; they will vanish. Onely a word of promise, and a seale of the Spirit added to it, by, and from a God of boundlesse mercie, can breede faith to become as reall an evidence and convincing the soule, that there is Christ, Pardon, and Grace to be gotten, as ever Pharisee felt false bottome in his owne work wrought, carnall and outward devotion, and farre greater. And this note, The Lord is not so to be counted the ordainer of Sacraments, as if he had put all his power over unto them to conferre grace to all sorts. No, no, he holds the bridle still in his owne hand; if he blesse, they shall be blessed, if not, accursed: and all to teach us to seeke him for the grace of his Ordinance, to abhorre our selves, to pray for the Spirit of the Promise to make the seale effectuall, else all is empty and bottomlesse.

Secondly, Matter. Two things. First, Necessitie.

The second thing is the matter of a Sacrament. In the which point two branches offer themselves to be considered: First, The necessitie of it: Secondly, The simplicitie. Touching the former; Elements must be sensible. I meane no absolute necessitie, but such as the sutableness to providence to the impotencie of our nature requireth. Such is the wofull blindnesse and dulnesse of our understanding and unbeleefe of our hearts, to conceive or apply to our selves the Mystery of Christ, that (except the Lord should suffer men to vanish wholly in this their wretchednesse) hee must of necessitie steppe out of his spirituall course, and temper himselfe to our infirmity; declaring

declaring spirituall things by carnall. And hee doth by this meanes condescend to us, least we should be offended with the hard things of his kingdome; but might even see, touch, taste them: and by speaking to all these sences at once, hee might convey the savor and faith of them, and in them familiarly to us. He doth catch us (as it were) by this wise crafte, which though it bewray much dulnesse in us, yet no lesse deepe wisedome and love in God. First, Our weakenesse requires it.

And this course hee hath taken in all times past with his Church; for when any promise, charge, threat, or act of his hath passed to corrupt man: hee hath beene faine to second it with some signe and outward warrant to the sence, to confirme them in the truth of it, who were Actors or beholders thereof. When the Lord sent *Moses* as a Saviour to *Israel*, and to *Pharaoh*, how did the Lord both ratifie his calling, and threats, by miraculous signes? So *Gideon* and *Hezekiah*; so the Prophets in their errands: as those Stories of the rod becomming a Serpent, the drie and wet Fleece, the rottten Girdle, the Pot with the scumme, and flesh sodden together, doe witnesse. Not to speake of those many Shaddowes and Types of holy things in the Worship of God, there being scarce any one materiall thing in the whole Mystery of Christ, which had not some one, perhaps more spirituall resemblances. Yea, wee see in the new Testament, how the Holy Ghost doth parallell many passages of History to spirituall Mysteries; as *Hagar* and *Sina* to resemble legall bondage, *Ierusalem*, to typifie the opposite libertie, the water that supported *Noa's* Arke, to expresse Christ and Baptisme: which, although I speake not to equall Types and Figures to Sacraments, (which are of a farre higher nature) yet generally, they serve to shew what the infirmity of our dull nature doth call for at the hands of God, to vouchsafe these Sacraments.

Exod. 3. 2. and 4. 3. Iudg. 7, 38. Esay 38, 21. Ier. 13. 9. and 24, 2, 24, & 25, 15. Ezek. 12. 3. &c. Gal. 4, 24.

Vnto which another respect may bee added, to wit, prevention of will-worship. As the Lord gave the Iewes an earthly tabernacle, and a materiall instruments of worship, warranted by his owne Will, to restraine the carnall part from devising Idoll-inventions to serve him by: Secondly, For prevention of Idolatry.

So Sacraments serve in a sort, to curbe our base hearts from the like errors. For, if even these be not sufficient to stop our folly in this kinde, which will know no God, or worship further than we see him; then what would wee have devised to our selves, if God had not allowed us these? Let the many additions of Popish Sacraments, and Sacramentalis, Images, Idols and the Crucifixe, &c. be evident proofe hereof.

Use 1. Teaching us to circumscribe our curious and fickle hearts within Gods bounds: and secondly, to magnifie his provision in this kinde, for the releefe of our dull and slow hearts: yea, as Iudg. 13. 20. *Manoahs* Angell ascended in the smoake of the sacrifice; so let us incorporate and indoctrinate our feeble mindes and soules into the evidence of these divine proppes of the Sacraments. Iohn 20. 17. As our Saviour said to *Thomas, Put thy hand into my sides and the print of the nailes*; (he being content that his exalted estate should admit such scars to convince him) so in this Sacrament he shewes us his markes, bidding us to be not more formall and hardned; but faithfull. The more wayes the Lord seekes to encounter the dul conceit and the stupor of our understandings, yea the blunt edge of our affections in holy mysteries; the more naturally and familiarly he deales, that he might surprise our earthlinesse, sensualitie and heavinesse of spirit, slow to beleeve these heavenly things; I say, let us be the more teachable and pliable to his discipline: Let the impression of his Ordinance pierce more deepely into us, and work a more through conquest of our hearts to the obedience of him. A pen of a Diamond hath tenfold that force to engrave a Figure in glasse or mettall than some ordinary toole: So when the Lord seekes to send instruction into us many wayes at once, by all the sences, eyes, taste, touch, as well as by the worke of the bare word: oh! let us beware least our resistance of Spirit, and hardnes of heart, discourage him quite from any further dealing and tearting Iohn 3. 12. with us! If when I teach you carnall things (saith our Saviour) for so it was his course to teach nothing save by Similitudes, Parables, and sometimes reall objects, as by setting a little child before them, and washing and wiping their feete himselfe, (in Mat. 13, 2. that lesson of Humiliation and Selfe-deniall) Iohn 13, 4. *Ye understand not: how shall ye conceive heavenly?* Meaning, if those things which

were

were used as the more cleere to expresse the more darke; were yet as darke to them as the things themselves? What way should be found to beate in instruction into such dullards? *Bray a foole in a mortar, yet shall not his folly, depart from him.* Prov. 27. 22.

The latter is the simplicitie of materials in the Sacrament. A question may be asked, why the Lord should appoint so homely, triviall, and common Elements? As we see water in Baptisme is a common thing, bread and wine usuall ordinary creatures, nothing in them strange, farre off, precious or solemne to the sence. Why rather chose hee not to describe the price of those graces, offered in the Sacraments, by some rare and costly objects? Answer. This indeede sounds best to our superstitious and fantasticall hearts: as to *Naaman*, when he heard of *Iordans* waters, by & by, the better waters of *Abana* and *Pharphar* were presented by carnall reason. But as God had another purpose to him in the healing of him by waters; he meant not to magnifie the one above the other, but rather to magnifie his power and grace above them both; so heere. More distinctly these two maine causes may be assigned for the meannes of the Elements. 1. The generalnesse. 2. The safetie of them. For the first, water, bread and wine are Elements, generally to be come by and provided with ease. Rare is that country that wants them; now it was meet that the most geneall materials be appointed for Sacraments, least else the preciousnesse and difficulty of getting them, should either hinder the use (at least frequently:) for many congregations are so brutish at this day, that they shun oft communions for the matter of charge) or else give occasion to the curiosity of men to devise diversities of supplies, and so to bring in a confusion. But the Elements being so generall that scarce any country is to be found that wants them (and if some odde ones should, yet the use of rootes (serving for their bread) is the more pardonable, this danger is prevented. The 2. and more chiefe is, prevention of carnall worship, that the Ordinance may be preserved more safe and entire from sensualitie and pompe. If the Lord had appointed a feast of pompe and state, costly junkets, rich attires of Priests to usher and serve in some rare costly cates, either naturall or artificiall, as at this day the Papists boast of their brave Sacraments, and rich

Secondly, Simplicitie. Question, Why the Elements so triviall.

2 King. 5. 11.

First, For the generality.

Secondly, safenesse.

Exod.32.3. setting them forth with embroydered attires, sumptuous Canopies, Pixes, Processions, and Pageants; lo, all the glory of
2 King.16,10. spirituall Sacraments would turne into outward pompe and ostentation; as we see *Ahaz* more solicitous of the state of his Altar which he offered upon, than the substance of worship and sacrifice. No sooner was poore *Moses* gone out of sight, but the Israelites must have a Calfe of gold to looke upon, to offer unto, to feast, and play and dance before it, this pleased their Idolatrous humor well. And even just so, it well pleaseth the carnall humor of Papists to have such places of worship so painted, & embellished, such materials in this worship, as might amuze their fleshly eyes and sences, eate up their spirit and inner man, checke the life and favor of faith, and please a lazie and sensuall heart with shewes and shaddowes, that they may depart as wise as they came. Contrarily the Lord strives to provoke us to serve him spiritually; and therfore setteth meane objects before our sence, to the end we may know, that there is some further object there for us to looke at, than the bare Elements. That so, by how much this feast comes short of mens banquets, by so much the more the heart might not rest upon outward receiving, but seeke a supply of outward, by inward and spirituall dainties, not seene: and seeke the things that are a-
Col.3,2. bove, where Christ sitteth at the right hand of God. Even as a father seeing his child proud of fine clothes, make him a sute of sackin or leather, to take downe over-great delight in himself; so heere, to crack the pride of carnality the Lord clotheshis Sacraments meanly; and so puls up the heart to himself. Its noted,
Luke 22,19. *Luk.*22.19. That after Supper Christ tooke the Cup, &c. And why? Surely, that the body being already ful, might the lesse look after nourishment, remembring a far greater work was in hand.

Vse. 1. The use is to condemne all Popish, carnall serving of God; for as much as those things which to men are glorious, are base to him. Heathens shall rise up in judgement against such, who (by that little glimpse of a God a farre off) could say, *What good doth gold or pompe do in a Church?* If God be a spirit, give him a sound heart, a righteous life, and then small pompe may serve; great sacrificing dishes of plate are not necessary; I speak not against comely decencie in the worship of God; who is as truly a God of Order, as one that loathes carnal bravery. Second-

Secondly, the very baseneſſe and poverty of the Elements, *Vſe. 2.*
ſhould raiſe us up to a ſpirituall view of the uſe they ſerve for, and cauſe us to beware that wee cleave not to them. They tell us, State and Pompe is not in us: Wee onely ſerve to convey your hearts to God; wee dare not filch away from God the glory of his intention; onely by our proprietie and ſeparation for holy ends and Sacramentall relation, wee would raiſe the ſoule upward, and carrie it within the veile, to behold the Treaſure of Chriſt in the fruits of his bloud-ſhed. Therefore even as *Peter* being hungry, yet dwelt not in the Kitchin, but in his Chamber was rapt up in ſuch a trance as preſented him a ſheete full of Gods proviſion, bidding him, *Ariſe and eate*: ſo ſhould Act. 10, 10. 11.
our ſoules be farre from dwelling upon the creatures, and ariſe and eate Gods Proviſion with an heavenly heart by faith: Behold the Sheet of God let downe from heaven, in which Chriſts delicates and feaſt upon the hills, *Eſay* 25. is offered to us; diſcerne theſe a farre off, as an Eagle would doe Luk. 17.
a Carkaſſe, and ceaze upon this prey; lie not like a Dorre in 37.
the dunghill, onely reſting in the Elements, which alone are beggerly rudiments: but the body is Chriſt. We uſe Col. 2, 17.
to ſay and anſwer, Miniſter and people, *Lift up your hearts! Wee lift them up to the Lord!* Oh! that as wee have ſpoken well, ſo, there were ſuch an heart in us! That as wee ſee all things in the Sacrament, drawing us from a carnall religion, and all externall pompe, as farre off as our baſe Trades and buſineſſe of the world: ſo wee might be aſhamed to have our ſpirits taken up in them, while heaven is offered to us.

From the matter of Sacraments, wee come to their forme Thirdly, their
and inward excellency: which is nothing elſe, ſave the Impreſ- forme.
ſion of God, ſtamped upon them by his owne hand for ſpeciall ſignification and uſe. Now the whole workemanſhip of Chriſt about the forme of Sacraments may be reduced to this double head. Firſt, Appropriation. Secondly, Vnion. The Two Generals here.
former of theſe is precedent and preparing to the latter; and First, Appro-
its ſuch a worke, as concernes the remote ſignification of priation.
Sacraments: The latter more belongs to their exhibiting

and sealing power; but both essentiall to the being of a Sacrament. To begin with the first, Appropriation hath in it, these two maine acts. First, Propriety to signifie: 2. actuall ordaining to Sacramentall use. Touching the first; The Lord in making a Sacrament, beholds the materiall Elements in their naturall aptitude and peculiar Symbolicalnesse to expresse such a thing. To open this, Consider that things are said to be apt and peculier to resemble, either by a made aptnesse, which is not in the thing it selfe, but put upon it accidentally: or else is apt by an agreeableness in it selfe, so to doe. In Latine we would thus distinguish them, [*Apta facta*, or, *Apta nata*.] of the first sort are all such things (whether Reall or Nominall, or Notionall,) as have their signification from an outward consent of them that impose this aptnesse. As I know when I heare the name of London, Yorke, or Dover, what places are, and what are not signified and meant: Why? How comes my conceit to fasten upon such a citie by the mention of such a name? Surely from no naturall aptnesse in the names to signifie one city rather than another; but by imposition and consent, or custome, which is as good as a naturall aptnesse to decipher such a place: men will so call it, therefore it prevailes to be apt to it. Of this kinde are all watch-words, *Dan.* 3.5. When the noise of all kind of Musique sounded, then was it thought a fit season *to fall downe and worship the Image*. Why? It was so consented and agreed upon. Such is not the aptnesse here meant. A second therefore is naturall, when a thing hath peculiar aptnesse in it selfe to resemble; although the things are of never so different kinde, yet in their kinde, they concurring in one third notion; looke what is in the one, doth, or may incline to describe the other, even of it selfe. And thus a shaddow is apt to expresse shortnesse or changeablenesse of mans life: a deepe well apt to resemble the depth of a mans heart; so water is apt to expresse a cleansing, bread a strengthning food, and wine a refreshing of the heart. And this latter is the aptnesse which our Saviour beholds Elements in: such a peculiar aptnesse as might alone carrie the minde of the beholder to that which is signified. And hence is that of *Austin*, Except Sacramentall signes had a Symbolicalnesse with the things

In it two things. First, Propriety.

Proprietie double. First, Accidentall.

Dan. 3.5.

Secondly, naturall.

Sacramentall matter is apt naturally.

things they represent, they could be no Sacraments; meaning, they could not be so apt to resemble. For howsoever the Lord might by his power have made any signe to become a Resemblance, and that because hee so pleased; yet, seeing in this hee sought not the declaring of what hee could doe, but of that which is best for the convincement of distrust, and dulnesse of our nature, he rather chose such Elements as might out of their owne congruity, resemble things spirituall. Appropriation then requires a naturall aptnesse to resemble.

The latter and maine peece of Appropriation, is divine, and peculiar application, not onely in generall to serve for holy use, but in speciall to note out, typifie, and describe to the soule the Lord Iesus Sacramentall, for breeding and confirming the soule in grace. Now this is a further thing than the former; determining the propertie of the creature and the fitnesse thereof to resemble, unto this speciall resembling of Christ Crucified in his washing qualitie, and his nourishing propertie. Although there were never such aptnesse in a creature to doe thus in it selfe, yet it hath nothing to doe to meddle with a Sacrament, except the Lord doe specially appropriate it to serve for such a purpose; and then it begins to have in it a Sacramentall proportion, and power to raise the soule from earth to heaven, whereas else it selfe being earthly, it were more likely to naile downe the heart to it selfe and to earthly thoughts and affections; But so potent is the worke of the Ordainer, who hath put this peculiar property into it, that although it be but a creature, yet it carries the soule from earth to heaven, in a most familiar manner. And marke, how this stands in the power of the Word: Wee know that the common blessing of the creature to feede and cherish the body, comes from the Word: *Man not living by bread, but by the Word that proceeds out of the mouth of God.* How much more then must the vertue of the Ordinance come from God to make this carnall nourishing creature, to be a spirituall nourisher? Hence it is that *Austin* saith, *Accedat verbum, &c.* Let the Word come to the Element, and there is a Sacrament. This Sacramentalnesse of the Elements stands in a word.

Secondly, Application of Elements by divine institution. Proofe of it.

Illustration of it.

2 Cor. 4, 6. Gen. 1, 4.

God that said, *Let light shine out of darkenesse; Let there be day, night; Let the earth bring forth fruits, grasse, &c.* effected it with a breath: so the word of Ordinance; Let Bread and Wine be representers of the body and bloud, the merit and efficacie of Christ Crucified, to repleniſh the soules of the faithfull; hath caused these Elements for ever to have such power to represent these things; so that no age or time shall ever prevaile to weare out this Impression; yea, and not onely to represent them in their kinde, but also in their fulnesse. So that as it was one charge concerning the Pascall Lambe, that hee must be wholly eaten or burnt: so by this Appropriation the Sacramentall signes doe resemble fully, as well as properly. And as in the compound of Bread and Wine, there is not only a supply of drie, but also of moist nourishment, that so both hunger and thirst may be satisfied, and the body both made strong, and cheerefull to service: so by the Ordinance, these signes convey Christ in his Sacramentall fulnesse of nourishment, so that nothing is lacking to the soule which Christ can supply it with, if it beleeve.

Reason for it.

Luke 22, 31.

Luke 4. 27.

Now to returne, take away this third act of Christs Word and institution, giving this peculiar power to the signes to resemble the ends of the Sacrament: Tell me, what is there in the world, which hath in it an aptnesse to resemble, but might be a Sacrament? Whereas now wee see not aptnesse, but Approbation of Gods Word, determining such an apt thing to such an apt use, is the very life, bloud, and marrow, of a Sacrament. There is no doubt, but as the Scripture teacheth, a Christian wise man will picke out holines out of each resemblance; an housewife that is godly, will not boult out her flower from the bran, but her heart will carrie her to our Saviours words, *Satan hath desired to winnow you, &c.* An Husbandman will not use his Fanne or Floore to dresse or cast his corne in, but he will muse of that finall separation of the drosse from the Wheate. But there is great odds betweene a voluntary act of our owne devotion, and an obedience to a Sacramentall charge. As the Text saith, *Luke 4.* There were many Leapers in *Elisha's* time, and many Widdowes, but not many to whom hee was sent: So the world, yea, the world is full of re-

resemblances, but not of such as Christ hath set his stampe upon to bee Sacramentall. The setting of a young child before the Disciples, and the washing of their feete with his owne hands, were Christs acts (still at this day apishly followed by the Pope) but neither appointed to be Sacramentall: but onely naturall resemblances (to an holy heart which hath a gift to make use thereof) of a spirituall grace of humility. Appropriation then especially stands in this determining of the Elements to such an use by the word and ordinance.

Ere we proceede, this first point may be of speciall use. 1. To blesse the Lord as for the releefe of our stupor by outward Elements, so especially for ȳ aptnes thereof, chusing such as (without any more adoe) might easily acquaint us with such holy things; of which before. And to teach us to beg of his Majesty heavenly hearts, which might be capable of his meaning herein. *Use. 1.*

Secondly, this must keepe us within holy bounds, as concerning our devising and setting up to our selves, resemblances of holy things: as Crucifixes, & the Image of the blessed humility of Christ, to behold and worship. Who allowed us these? The Sacraments serve as a *Supersedeas* from all such inventions. All Popish trash of forged Sacraments heere falles to ground. *Use. 2.*

Lastly, let us learne to familiarize with Gods Sacraments in the point of the institution of Resembling the Lord Iesus: Let us not be dull and blockish in appropriating them to their use, but learne still to climbe up by them to heaven. If the minde be at Yorke, instantly at the naming of the Citty, when yet the body is an 100. miles distant: and no sooner doth a woman heare her husbands name, but shee is present with him (though he be in a farre Countrey) by the velocity & speed of the Apprehension, stirred up by such a relation: Oh! how dull and slow of heart are they who in the midst, not of artificiall, humane or naturall, but divine appropriations, are so carnall and heavy, that scarsely the Sacrament will ingender one lively representation of the Lord Iesus, to nourish us & cheere us? But as we come, so wee sit, and so depart, as Strangers and Idiots, as if Christ and we were devided as farre as heaven and earth. *Use 3.*

The causes of which are these, eyther that wee are not those new Creatures in whom God hath renewed the powers 2 Causes of our dulnesse herein.

powers of understanding and affection; and therefore want the discourse and the spirit of relation; in a word, want the operation of a new Creature, which is faith stirring the soule to a lively meditation of Christ, by the word, the ordinance and promise of God: (and then what wonder if Sacraments which should bee the most active meanes, become all a-mort, dead and dumbe with us, and wee being held and taken in all our limbs at once, like numb-palsie-ones, can neyther stirre hand or
2. foote towards Christ!) or else wee abuse the gift of faith and the power of the new creature, by disabling our selves and disinuring our soules from this worke, and disguising that image of God in us (which serves to carry us to God) by setting it upon trash, world, profit, pleasure, ease and sensuality, till it seeme tedious unto us to set it upon holy thoughts in the Sacrament. To prevent this, it were good counsell to trade our spirits to heavenly things even by earthly occasions, as well without as within the Sacraments. He shall not finde his spirits so flat, loy, and lazy in meeting with Sacramentall Christ, who inures his dead heart daily to an holy nimblenesse in comparing earthly things with heavenly. Hee that cannot see a Prov. 6.6. Pismire but hee will thinke of providence: not a garish harlot dressing herselfe for an adulterous wretch, but will taxe himselfe, for his lesse loving Christ: shee that cannot lay Matth. 13.33. a leaven, but thinkes of the kingdome of Christ: and in a word, hath a gift to be heavenly, and to turne ordinary properties of the creature or common occasions, to holy meditation: he shall not have his heart in another world, when the Lord presents unto him the Lord Iesus, by Sacramentall resemblances. And thus much for the first.

Caveat thereto.

The second part of forme, Vnion.

The second part of the forme of Sacraments, is union. Which yet comes nearer than the former, as more closely conveying & exhibiting the Lord Iesus to the soule. Yet, wee must know the former makes way to this; the aptnesse and speciall application of signes to this use, helpes much the minde to conceive: but this is the more immediate object of faith to fasten upon Christ, that the Sacraments are no longer the bread of the Lord, but bread the Lord, wine the Lord, and water the Lord. And this Sacramentall union is an act of Gods ordeining Spirit and

Authority

Authority, by vertue whereof the Lord Iesus, in all his merits and efficacy is not onely resembled and presented by apt likenesse to the minde, but really made one with the Elements, that by them and with them he might be carried into the soule inseparably for assurance of union and Communion with God. Hence it is that the Scripture speakes in such a phrase, This is my body, This is my blood of the New Testament: yea in the Old Testament, Christ is our Passeover. The Rocke was Christ, *I am that Manna which descended, &c.* All which phrases denote a realnesse and union with the Elements, true and unfaigned. And indeede all divine unions are Reall: although they differ in their severall kinds; yet by vertue of the ordinance and the power of him that hath so made them, they are no shaddowes of empty things, no dumbe Pageants as we may see in other unions. There is an intellectuall union in nature betweene the mind and object; in which respect we say, the mind is all things, meaning in and by this comprehension and union. The object and the mind are one by vertue of this power of God in the soule, not because thy are substantially one, but notionally. Yet this notion is realnesse in her kinde. Man and Wife are one flesh, no more two but one: how? by vertue of divine institution: this union is reall and true, yet not meerely Physicall and naturall oneneſſe, but in the kind of it, a matrimoniall union. The like may be sayd of all civill unions of the family; which by vertue of the ordinance of God assisted by law and order, become bodies united. I doe not allude to these as if they did hold in all points: but for two causes. First, to shew the power of divine ordinance to unite and make things one. Secondly, to shew that the disproportiō of the natures of things united, eyther for kind or distance, is no let to reallnesse of union: in a word, its the ordinance of Christ, which hath an indeleble and irreversible power of the conjoyning of the Lord Iesus to the Elements; in a reall and sacramentall kinde (so farre as serves the turne) not to subject Christ to a base creature, but to subject the creature in her property to be a close and neare uniter of the soule with Christ, to whom else (through the incapableneſſe of flesh) it could not so easily have beene knit, and made one withall.

Luk. 22, 19. 1 Cor. 5, 7. Ioh. 6, 32.

All unions reall.

Sorts of them.

This

All vnions serve to make God and the soule one.

This point will the better appeare, if we goe a little further, and shew that even the greatest and deepest unions that are, serve to make way for the union and communion of the soule with her first originall, hereafter in glory, and here in grace. The very personal union of the Trinity, how should it be better conceived than by the mystery of redemption? wherein God could not possibly have satisfied God, nor man bee brought and united to God, except there had beene a personall union, that is, a samenes of deity in the differing of persons. The like is true in the union of Christs Godhead with the nature and flesh of man: why was it, but to serve Gods holy purpose to reconcile and unite flesh to God by the person of *Emànnel*? So also, that spirituall union of the whole body and soule of a beleever with Christ, why is it, but to prepare it for eternall union with him? The union (or communion rather) of the members of Christ into one body and being, to what serves it but that the whole Church may be one with Christ and her head, that by him shee might be one with God himselfe, who shall be all in all in glory, wholly possessing and possessed? So also wonder not if this inferior union of Sacraments, be so reall and close: seeing its cleare, the Lord in this, condescending so low to the Capacity of man, unites himselfe no otherwise to the Elements, than that in and by them as channels of conveyance, he might (when and where he sees it good to use them) derive himselfe into the poore beleeving soule in a fuller assurance of Communion with her? So that our Saviour saith, *Mervaile not that I said unto you, he that eates and drinkes my flesh and blood, shall abide in me, and live for ever.* To man such a union is impossible betweene a creature and the Creator, betweene baseneese and glory: But it is the Word and ordinance that causethit; and which hath setled this Sacramentall union indissolubly, that our soules might fare much the better, and the union of the soule with Christ himselfe might bee more familiarly conceived.

Ioh. 6, 43.

Rule 1.

To adde somewhat for the better opening of this union, let us first understand what it must be, and then what it cannot be. First, of necessity it must be such an union, as the nature of the things united will admit. Then secondly, such as the ends

of

of a Sacrament will suffer. For the former: The nature of the things united will not admit either a locall or a Physicall union: They will and may admit a spirituall one. First not a locall: viz. That as the Bread and Wine are locally present, so that the Body and Blood of the Lord Iesus be also locally present; this I say the nature of the Lord Iesus his Body will not admit: For although it be a glorified body, yet it is a true naturall body, and therefore limited, and so cannot Consubstantiate with the Elements in all places, where they at one and the same instant, are present to the sence of the receiver. Which confutes the Lutheran error, of locall Presence, as if of necessity there must be a corporall Presence, or else those words [*This is my body*] cannot bee verified: No, wee deny it, because it resists the Nature of the things united and present. Secondly, neither will their nature admit a physicall Presence or union; that is, such an union as by which the proper formes and beings of the things united are lost, and become under a new forme of mixture or composition. For the Natures of Christ and the Bread are incompatible in point of mixture or compounding, because the one is a spirituall, the other a corporall thing, which admit no such mixture as corporall things of like nature doe, as wine and water. So then if this union bee not mixt, it is much lesse Transubstantiate: for in that, the one doth not mixe with, but evacuate and disanull the other, leaving nothing of substance behinde.

A further opening of this by two things.

1. What they admit not, viz. a locall or naturall.

But, the nature of these Elements admit a spirituall union: nothing hinders why the things which are furthest distant or remote in place, may not yet bee present in truth and realnesse: for the sound of a Canon-shot 40. miles off from my eare, yet is present by the meane of the ayre bringing it home to mee: and the body of the Sunne, of light and warmth, distant farre from mee, yet by the ayre which carryeth the beames of it, is present and made one with my bodily touch and feeling. And againe, nothing hinders why two things physically disjoyned, may not yet spiritually be one, and joyned together, by vertue of the power of the ordainer. In a word, the Nature of the things united will admit a reall union,

2. What they wil admit, viz. spirituall union.

union, although no corporall unnion, eyther locall or mixt, and much lesse transubstantiall: therefore the things united in the Sacraments are onely spiritually and really united.

Rule 2. Its such an union as the end of a Sacrament will suffer.

Secondly, the union of a Sacrament must be such as the scope and end of a Sacrament will suffer and no other. But the end and purpose of a Sacrament cannot admit any other union betwixt the signes and things signified, save spiritually reall. For then must we destroy the scope of a Sacrament in a double respect. 1. Of relation; for except there bee maintained in the Sacrament distinctnesse of Termes, and Relation of one to another: so that a bodily thing may signifie and intimate a spirituall: and a spirituall be represented by a carnall, yet each distinct in their nature: the Sacramentalnesse perishes; simbolicalnesse and resemblance being wholly extinct by mixture and confusion of things united. Then secondly of materialnesse. For if we admit such an union as is transubstantiate (which indeed is no union of two in one, but an excluding and swallowing up of one by another) what shall remaine of the Element behind? If they answer, the accidents of them. (This being premised that its impossible accidents can subsist without their subject) I answer, meerenesse of accidents take away materialnesse or corporalnesse, and therefore disanull as much the substance of a Sacrament, as if wee should hould that the Elements could swallow up the things signified. But secondly, the end of a Sacrament will easily admit such an union of things, as whereby the Lord Iesus and all his good things may bee conveyed to the soule really, & this being as much as a Sacrament serves for; and concurring equally and fully with the scope and purpose of it, whatsoever is more is superfluous. And therefore resisting that end, must needs be a false and erronious union, not from God.

1 Relation.

2. Materialnesse.

Vse 3. The use of this whole doctrine is manifold. It is first instruction to teach us what must discerne and judge of this Sacramentall union; what nature it is of: Surely not Popery, not flesh and blood: for they being destitute of the Spirit of this union, cannot comprehend it: Its a Riddle which onely hee can conceive who plougheth with the Lords Heifer, which onely conceives it. Carnall men cannot judge of spirituall things,

Rom. 8. 1 Cor. 2.

things, becauſe ſpiritually diſcerned. If wee would know eyther what this union is not, to wit, popiſh and carnall, and locall: or what it is, to wit, reall yet ſpirituall: then judge what eyther the nature of the things united, or the ſcope of a Sacrament will admit; and there reſt, goe no further. If then it ſeeme ſtrange how a thing may be as truly reall ſpiritually, as carnally: ſeeke the Spirit of God who is the knitter of this knot, and that will teach thee, that the power of the word which appointed light to be, and it was, and the evening and the morning to be a day, and it was, and man to be, and he was: did alſo ordaine the Body and Blood of Chriſt to be really one with the Elements without locallneſſe, or mixture, and therefore ſo they are.

Secondly, leoke what differente there is in the things united, in the point of their Sacramentall union; the ſame difference and diſtance muſt bee obſerved by the Communicants in point of partaking them: To wit, that ſtill the ſeverall nature of theſe things be preſerved entire; and yet by the one carnall thing, the other which is ſpirituall be bettered and enlarged. Touching the firſt, the ſoule, the ſpirit, the faith of the receiver looke at the ſpirit of the Sacrament, the Lord Ieſus crucified: The hand, the eye, the mouth of the receiver, looke at the Elements onely: Doe not thinke then that the carnall part can meddle with the ſpirituall, nor the ſpirituall with the carnal (as it is ſo,) but the outward man, ſees, touches, taſts and digeſts the outward: the ſpirituall beholds, taſtes and enjoyes the ſpirituall, each muſt keepe his owne bounds. If I would diſcerne an outward thing in the Sacrament, I muſt uſe my ſence, my touch, my taſt: and if theſe convince it to bee carnall, ſo it is: Againe, if I would diſcerne a ſpirituall thing there, I muſt conſult with my inward man and the inner ſence of faith, and thereby I muſt pronounce an inner thing to be preſent: If I want eyes and ſence, I can perceive no outward thing. If I want faith in my ſoule, I can perceive no ſpirituall thing: each thing or object muſt bee perceived by the proper inſtrument belonging to it. *Vſe 2.*

To the end I may perceive there bee true Materialls in the Sacrament, and not onely bare accidents without a ſubſtance,

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the outward sense is triall sufficient: sight, touch, and taste, will not easily erre about their owne objects, as our Saviour tells his Disciples, Looke upon and handle me, for a spirit hath no object of Touch, flesh, blood, and bones, as ye see me have. Luke 24.39. Againe, if the question be of a spirituall being or body, and blood of Christ: let sense and teeth goe, there faith and the Spirit of Christ must convince it, if that feele the beames, warmth, and see the light and tast the influence issuing therefrom: then certainly they are there; for the Spirit cannot bee deceived about her owne object. Onely this I adde. Neither of these can be severed from other: for by the externall, the Lord hath appointed to convey the spirituall, and not without them; and in that relation of each to other, even the meanest ought to be honoured; and the outward sense ought to bee so busied about the objects of sence, as thereby to helpe, succour, and strengthen the weakenesse of faith in the object, that is, spirituall. More of this in the Act of Receiving.

Vse 3. Thirdly therefore, this Doctrine of Sacramentall Vnion confutes this Dotage of Popish Transubstantiation. The Papists, not content with the vnion we speake off, cast oyle into the flame, and maintaine a conversion, and confusion of Christ and the Elements by a corporall presence and realnesse. And, as one once demanded by *Boner*, whether Christ was not blood and bone in the Sacrament: made him a merry answere (let me so disgrace Popery, that yet I may speake with reverence) yes my Lord, I thinke not so only, but that there he is boots and spurs and all. Meaning, that such is Popish excesse and ridiculousnesse in this, that it deserves to be esteemed in the Church as a laughing stocke. And sure it is, (as themselves also say) they receive not from God a Sacrament of Vnion, but offer up to him a sacrifice of their owne for propitiation) I say the Papists by this foppery, under colour of magnifying the Sacrament doe quite destroy it. Marke then what I sayd before: Vnion still must be conceived according to her kind, not corporall, but mysticall and by ordinance. As then its a truth, except the Elements and the Lord Iesus were one, no bad receiver could be guilty of eating his owne condemnation: so yet, if this vnion be conceived as transubstantiall, it is impossible it should

should be Sacramentall. For Sacramentall union still is symbolicall, which its impossible to conceive in things changed into a naturall sameneſſe and substance. As wee know, in common speech we say, No like thing is the same, because a like thing is like to another. Identity then in Christ and the Elements disanulls Sacramentall union, and therefore the Sacrament it selfe.

This error of theirs as it came from the forge of carnall reason first, and the savor of the kitchin, so it received varnish from the erronious conceiving of Scriptures and Fathers expressing Sacramentall union. As, when our Saviour saith, *This is my body*, and *Paul*, *The bread we breake, is it not the communion of the body of Christ?* from which and like places they presently cry out, Loe yee: the bread is his body. So when the Fathers (especially those who were the greatest orators) doe hyperbolize in the prayse of the Sacrament, calling it the bread of life, and an ineffable union, and that after consecration, the bread by the omnipotency of the Word is made flesh, &c. they abuse the scope of the Fathers (which to themselves was good) because although they meant no other but to magnifie Sacramentall union, yet the excesse of their speech occasions the errour of corporall union to prevaile. Let us loath their Idolatry and superstition. How popish errour grew.

Fourthly, it should teach Gods people, never to cease magnifying the love of God, who hath refused no course, neglected no meane, which possibly might make for the communicating of himselfe to lost man both in union & fellowship; and seeing his word through our infidelity could not sufficiently satisfie your scrupulous and doubtfull mindes touching the realneſſe of his faithfull meaning towards us; hath not onely stooped to be in our flesh as a man, but to tye himselfe to base creatures, that so he might familiarize with our soules more nearely, and make us one with himselfe: so that the meate & drink we receive, is not made our substance of flesh more really than the Lord Iesus is made the substance of our spirituall nourishment: Oh! I say, how should his love (shewed upon so hard conditions) not onely ravish us, but also prevaile with us for those ends which it serves for? how should our soules study for union with him, influence from him, to become like him? How should wee strive to attaine the perfection of that happineſſe which *Adam* lost? & re- *Vse. 4.*

cover it in a farre fuller and nearer union with Christ, and by him, with the Lord? Oh! this is the scope which all unions (and especially this Sacramentall) have to unrivet us from base unions and fellowships with things below, that so we might settle our hearts upon him, whom to know and beleeve to be our God reconciled, is happinesse: and to be united to his natures, in one mysticall being of holinesse, is above all earthly fading comforts! Oh! hath the Lord joyned himselfe to the creatures, that we not resting in them, might by them be carryed to him in whom true rest and peace is to be had? How should we despise to be one with money, with pleasure, with mans acceptance, with other carnall objects, and say, since I came to see the excellent union of the soule with God in Christ, I see nothing below but seemes base to me, and such as I am loth to unite and give over my selfe to it to be servant to it, to be possessed by it, or to possesse it: I will use all other things, and enjoy the Lord. None of his good things, can be made mine without union: therefore as I seeke them and the increase of them in the Sacrament, so I will especially seeke union, and make much of the Sacrament for the purchasing of it.

Vse 5. Fiftly and especially, how doth this point presse the necessity of faith upon us, in the use of that Sacrament? Onely faith is able to discerne the Lords body in this Sacramentall union: and (as by the former point to make us partakers of the divine nature) so by this, to strengthen the soule in the increase of communion, by the Sacrament. Let it be double exhortation then to all beleevers, both to discerne & to apply the Lord Iesus sacramentall. For the first, Turne wee all our cavilling and carnall reasoning (which is endlesse (for carnality comprehends not mysteries) into a quietnesse and stillnesse of beleeving: forsake the swift rolling torrent of never satisfied sence, and embrace the softly and still streame of *Siloam*; cut all knots in two by the ordinance, & thereby determine all endlesse reasonings of Popish curiosity: spend that time in admiring this mystery, and in longing to be partaker of that which is by it resembled, I meane union of thy soule with Christ. If this be so mystical, how excellent is that to enjoy by faith? Oh! Till union be made, nothing is thine. Behold not with a carnall eye, say not with those Iewes, how will he give us his flesh? will he kill himselfe? If

3. To discerne it.

Ioh. 3. 22.

reason

reason may prevaile, the Sacrament (setting aside a little blinde devotion) will discover no more Christ to the soule, than bread and wine in a Cellar: Its the power of God uniting Christ, regeneration and nourishment to the soule; not a few qualities of Christ, but whole Christ to the whole man: And the Sacraments obey him herein: representing whatsoever he hath united to them: No divell, no instrument of his, no Pope can sever these two each from other: The Sacrament they may quite destroy, but this union they cannot take from the Sacrament. The spirit of the ordinance it is, which makes it abide so irrepealable. Do not then sever those things by unbeleefe which the Ordinance hath put so close together: wander not, descant not, goe not into heaven, nor downe to hell with a papist to consult and aske, How should this be? But know, the word is neare thee, in thy eare, yea hand, eye, taste; the vertue of the ordinance makes whole Christ as neare the Elements, as the quality of clensing & feeding are neare them. Destroy the one & destroy the other: If the one be naturall, the other is spirituall, and from an higher union: if it be against sense to divide the one, its sacriledge to sever the other. True it is, the things thus united are farre distant in place; but yet the power of the eternall ordinance can easily unite them. And shall not the gift of faith unite the soule to the Lord Iesus by these Elements as well as the ordinance for ever unites the Lord Iesus and the Elements? Beware then least we sever what God hath united! It is not the farreneese off of a thing in place which can hinder union; The Lord Iesus his body in the grave lost not union with the divinity by the distance of the soule in paradise: because the relation was indissoluble: the vertue of Christ crucified is united to the soule, if it beleeve, although his body keepe his place in heaven. Faith in this kind is not unlike to the hand of the Marriner in sounding the depth of the sea. His hand cannot touch or fadome it; but by vertue of the line and plummet which he lets downe and holds in his hand, he feeles the bottome, and gages the depth, be it never so remote. So the hand of faith holding the cord and plummet of the word and promise, feeles a bottome of Truth and unites it selfe to Christ. For the second, from this discerning power goe to the applying; get this grace of faith to unite Christ Sacramentall unto thy soule: Say thus, Are water,

Rom. 10. 15, 16.

2. To apply it.

bread, wine, inseparable from Christ? why so? Doth God care
1 Cor. 9. 9. for oxen (as *Paul* saith) or careth he to be one with bread and
wine? Are these the subjects of his delight, poore, base, corrup-
1 Cor. 6. 19 tible Elements? No no, those lively Temples of our soules, and
Heb. 12. 23. spirits of just beleeving ones, are the places of his delight: Oh!
then say so, Lord, this union serves for a better, that thou and my
soule be one by the convey of the Sacrament, that I might eate,
Psal. 24. 7. drinke, enjoy thee! Oh lift up thy head my dore, be thou lifted
up in me oh eternall gate of my soule, that the King of glory
may come in! Let faith unbolt & set you wide open, that Christ
may enter and take you up for his habitation, & be your head as
the husband is the wives to procure her all good, as a Prince in
his governement, as a Master in his family, nay as the soule is in
Ioh. 17. 26. the body, *Ioh.* 17. *ult.* to act, rule, frame, purge them; to encrease
the power of faith in adoption, reconciliatiō: to enlarge the gra-
ces of his spirit, love, meekenesse, patience, thankfulnesse: to fill
the conscience with joy, hope, peace: to cause these to flow out
of the belly of the soule, as waters of life, unto eternall life: yea,
not onely better hearers, worshippers of God: but more wise to
rule, more faithfull to obey, righteous in buying, selling; exem-
plary in our Christian practise, harmles, upright, sober; to purge
us of our wrath, uncharitablenes, unmercifulnes, unprofitablenes,
that the Lord Iesus Sacramētall, in the spirit of him, may become
more lively, powerfull and fruitfull in us. Oh! pray, and give the
Lord no rest till he have bred faith in thee to these ends.

Vse 6. And to conclude; if the poore creatures thus hold their union
with Christ, and thou by unbeleefe remaineſt destitute of him,
know, these dumbe Elements shall one day rise up in judgment
against thee & condemne thee: for they have kept their union
wch is but subordinate and serving to a better end. But thou hast
rejected thy union spirituall with Christ, in the increase of his
graces. Oh wretch! In naturall things and in vicious things, thou
art ripe and quicke enough to apprehend, yea more than thou
oughtest: No sooner doth the name of that wch thou takest plea-
sure in, as the Taverne or Alehouse in which thou hast often dis-
guised thy selfe, come to mind: no sooner the name of thy Farme
which affords thee such a Rent & Revenue, offer it selfe to thee:
no sooner doth the name of the harlot whom thou hast consor-
ted with; the glasse in which thou canst reflect thy owne face

upon

upon thine eyes, stand before thee: but instantly thou feelest an union with those lusts which those names and notions present to thee: thy spirit savors drunkennesse, covetousnesse, uncleanesse, and pride: Onely the Sacraments are offred to thine eye by the Lord, in which Christ is nominated, nay actually exhibited, and united: and here the union is so strange a thing from thee, that any other base object will sooner offer it selfe alone without any other occasion, than the least apprehension of Sacramentall Christ come into thy thoughts or affections, eyther to beleeve in, love, joy in, or much lesse to be knit unto, and made one with; that all his excellency and grace might be thine, & that fatnesse and sweetnesse of his might be conveyed by faith into thy soule. How shalt thou be able to answer this sensuality & estrangement of spirit from the Lord Iesus? Iustly may ỳ curse light upon thee, which *Paul* pronounceth upon al such as love not the Lord Iesus. Thus much for the forme of a Sacrament be also spoken. 1 Cor. 16. 22. The 4. is the end twofold, primary or secondary.

I proceede to the last generall in the definition, which is the end of a Sacrament. And that is double, eyther concerning us from God, or God from us. Both (as I noted) are the scope of a Sacrament. The reason whereof is, because the Sacrament intends full as much, and neither more not lesse, than the covenant doth: (I meane the covenant of grace.) But the covenant of grace is reciprocall: That God be our God, and wee be his people, that God be our God al-sufficient and we walke uprightly before him. I doe not meane by reciprocalnesse, any equality in working: as if our obeying, or uprightnesse could worke God to be ours, as his being ours, workes us to be upright: But that indifferently the one as well as the other part and condition is interchangably requisite on our parts, as well as the Lords. As then the seale of the covenant assures the one, so must it the other; it must secure the Lord of our upright walking, as well as us, of his beeing our God: both must needs goe together. Yet I meane not that the Sacraments doe equally seale up both: for Gods sealing grace to us is strong, our sealing backe to him of duty, is weake; the Sacrament is the Lords, and therefore principally aymes at our good: yet I say God lookes for it that the same messenger of his unchangable love to us revived at the Sacrament, should carry backe Both essentiall: Gen. 17. 1.

to him our revived covenant of upright walking. The Lord so comes to his oath and seale for our security, that hee lookes we also come to the oath of Covenant with him: hee will not be tyed, and wee be loose. First then of the former of these two ends, Gods end concerning us.

What God covenanteth.

Touching which, let us conceive what God covenanteth, and so we shall see what the Sacraments doe assure. Touching this point, of the offer and Covenant of God, I having elsewhere largely spoken, therefore I doe here referre my reader to that discourse, to spare a labour. Onely thus much in a word; when *Adam* had lost his integrity by disanulling the covenant of creation, the Lord had it in his bosome, what he would doe with all his posterity: if hee had quite destroyed them all, it had beene but just: In this demurre, grace cast the skole, and brought him (out of his meere good pleasure) to purpose to recover a Remnant out of their ruine. And as hee meant this within himselfe, so he thought it meete, to expresse so much to us, not by including some and excluding others, but by a free unconditionall offer of grace (in respect of any thing in man) to covenant with him to be his God, and to become propitious and favorable againe unto him, as if hee never had beene offended. This covenant he establishes with us in the Blood of his Sonnes satisfaction: requiring of us, to beleeve that thereby his Majesty is reconciled with us, and that therefore we be reconciled to him: This he urges us to beleeve nakedly, upon his bare word and covenant, and that we seeke no starting holes; but set too our seale, that he meanes no lesse than his words import, for his Sonnes sake, that he will be our God and forgive us. Now there is weight in the promise alone, sufficient to overpeize our infidelity: But such is the baseneesse of spirit in us, being disabled by our fall, that neither can our feebleneesse reach it, or remember and represent it to us in due sort: and much lesse our guilty, slavish and treacherous hearts (which muse as they use, and thinke God like themselves, to hate them whom they have hurt) can beleeve it.

Practic. Catech. Part 2. Artic. 3.

Heere the Lord not content with the bare offer and Covenant of grace in Christ: rather than he would leave any (who

is

is not wilfully an enemy and hating reconciliation) unconvinced of his unfeignednesse of meaning to doe as he speakes, condescends so low, as to stoope to our weake, forgetfull and base hearts: and therefore comes (as the author to the *Hebrewes* speakes, *cap. 6, 17. 18.*) to joyne an oath to his Covenant; That by two things in which it was impossible for God to lye: we might have strong consolation in our taking refuge, upon pursuit of our conscience, Satan, or any enemies. Now what is the oath of God in the Ghospell? Surely no other save his seales, that is, his Sacraments (which I take to bee no small cause why the Fathers devised the Name of a Sacrament, that is, an oath.) This oath or seale (call it as you will) must be that uttermost security which the Lord can or will reach us forth in his Gospell, to take away our distrust and slavery; That as among men in the greatest Controversies, an oath is beyond all expectation able to decide the doubt: so in this matter of Gods open and hearty meaning in his covenant, if the soule question it, he desires that his oath might put an end to our unbeleefe. The Lord (to speake with reverence) taking a kinde of corporall oath in the Sacrament: I take these Sacramentall Elements united to the Crucified flesh of my Sonne to witnesse: that as surely as nothing can sever from the one, a cleansing, feeding, cherishing quality to the bodyes of the creatures to whom my word hath so appointed them; so, nothing shall separate the quickning, comforting, and refreshing quality of my Sonnes satisfaction, (that is, my love and grace) from the soules of them, whom I have ordained it unto; I swere and vow, my Sonne is theirs, as truely as the bread they eate, and the wine they drinke.

What the Sacraments doe assure.

Heb. 6, 17, 18.

Let us then collect out of this that hath beene sayd, a threefold end of Sacraments; 1. To be Glasses. 2. Memorialls, 3. Pledges and that of best assurance (if oath & seale be sufficient) of the true meaning of God to the Soule in bidding it be reconciled.

The last of these three is the cheefe, yet there is use of the former two. Of which seeing partly I have spoken, and partly shall speake, therefore heere the lesse. Touching the first, then; that Sacraments are as Glasses to the Soule; I spake be-

Three ends of them.

1. To bee glasses.

fore in that point of the matter of Sacraments: noting that the Lord chuseth things of most ordinary familiarnesse, to helpe the feebleneſſe and carnality of our minds. And in the like respect, the Lord hath given them to this end, that they might be looking glasses: that as in them each part of the face may bee cleerely discerned; so in this mirror of the Sacrament (for that of *Paul* is as proper to the Sacrament as to the promise, 2 *Cor.* 3. *ult.* that with open face we behold the Lord) we may fullyer discerne the very letters of the covenant, which before seemed dim. Spectacles (we see) are of use to cause a weake eye to see clearely, by multiplying and inlarging the character or object: And the perspective glasse will so extend the object a farre off, that a man may perceive (a two or three miles distant) a little cottage under a darke wood side with all the proportion of it, not a doore, wall, or window of it excepted. Even so is it heere. The Sacraments are glasses, yea perspectives, which discover to the dim eye of the soule, all that fulnesse of Christ, which the only promise could not: yea its as a picture at large, shewing the soule all the dimensions of mercy of Christ, his length, depth, height and breadth, which is (as *Paul* calls it) the fulnesse of God. That as the Prophet speakes of the writing which should be written in great letters, that he that runnes might read it: so heere. For the 2. Memorialls of Christ, I shall more fully handle afterward, when I shew the duty of the Communicants behaviour in the act of receiving. Heere this may be sufficient, to signifie, that as Monuments, Marble Pillars with engraven characters, serve to bring to the memory, the lively impression of things fallen out or done time out of minde: so the Sacraments serve to be memorials to our forgetfull mindes, to make lively and fresh the memory and impression of the Lord Iesus crucified, together with the power of his death and satisfaction: So that no injury of time, weakeneſſe of memory, or craft of Sathan, might ever be able to weare out the print of such a divine gift and favour, as much worth as the salvation of mankind. See at large in the place quoted.

2 Cor. 3. vlt.

2. Memorialls. Habak. 2. 2.

3. Pledges or seales.

But thirdly, and chiefely, I adde, for pledges and seales of security to the soule doubtfull about the meaning of the Covenant. The other two make way in the minde for this: but this

this is the last and finall end of Sacraments in Gods ordination. To adde a word or two to that I have said of it; the Lord by his Seales seekes the uttermost securitie of the staggering soule, in his true and faithfull meaning to save and sustaine it here, during the kingdome of grace. These Seales he appoints frequently to be offered and received; that as the weake soule finds her selfe to stand in need, so shee drinking at these brookes, might lift up her head. To make my meaning more plaine; we see among men for sundry causes, it is meet one secure the other of his faithfulnesse. If men be suspected for restoring what they borrow: wee see they are faine to lay in a pledge with the lender to secure him of his owne. When *Abraham* sent his servant upon a weightie errand far off, he caused his servant to put his hand under his thigh, and bound him with oath to deale behind his backe, as if he were in his presence: So God doe and more, if thou faile of ought which lies upon thy trust and fidelity: Even so doth the Lord abase himself to us in Sacraments, seemes to yeeld to our infidelity, as if it were excusable, and to make himselfe obnoxious to us, who is free and bound to none: hee is content to cleere his fidelity by laying a pledge in our lap, and by securing us of his faithfulnes by oath, the end of all strife. Nay, to speak more fully, the Lord in the assuring of the bargain of his grace, doth much like to an honest man willing to sell his inheritance. Finding out such an honest chapman as gives him content, hee offers him the Land upon a price, declares the goodnesse of it, tells him its richly worth his money. Having thus presented the object to the free choise of the Chapman: Lo, the Buyer mooved by the sincerities of the Seller, and the goodnesse of the penny-worth, consents to his price, and contracts with him for the Land. They both are firmely agreed, neither suspecting other, their words seeme as deeds each to other. But in the upshot the Buyer considers, while the Seller and I live, and there shall be no question betweene us, all is well: but if the Seller die, and leave me no security for my owne, what availes, it me to pay my money? Who knowes what may befall, besides either of our intentions in so bad a world as this? Hereupon these ingenuous dealers treate further, and the Seller taking

Illustration.

Gen. 24. 24, 2, 3

great

great content in the buyer, tells him, I see you are willing to deale with me, to beleeve my honest contract, and I find few so true in paying for their purchase as I see you are: your money I have received, and therefore you shall well see I will not be more backward in security, than you are in paiment: Goe to the learnedst counsell you can meet with, get him to draw the Covenants as sure and strong as can be, and looke whatsoever shall be demanded, I will make good, and I will settle the land upon you as strongly as Law can devise to settle it.

In like sort deales the Lord with a beleeving soule: I see thou hast a good desire deale with me for my grace and pardon in Christ, thou hast received my report, beleeved my promise, for the faithfulnesse sake which thou perceivest to be in me: howbeit I see many doubts rise up in thy minde to unsettle thee; I see thy sensualitie is great, thy heart wavering for time to come; I am absent from thine eye, and Satan buzzeth feares into thee of my unfaithfulnes: I have therfore resolved to assure thee (to the uttermost) of my simplicitie, and have added to my Covenant a further ratification of my Sacraments. I here give thee a pledge, an oath, a seale, I chuse the Symbols of the flesh, water, and bloud, of my crucified Sonne, the very instruments by which he wrought satisfaction for thee; as verily as this Sacrament offers thee these united Elements, which be as a marke and print of the very nailes and wounds that pierced and slew him, and wrought my angry soule to be appeased: so verily, doe I in particular tender them to thee, and make them thine, so that if thou be frustrate, I am content to cease to be faithfull, and shall become a lier: Behold therefore in my Sacrament, all my Sonne, and the utmost security which I am able (externally) to give thee, and to make him thine as surely as my Gospell can make him. Thus, I say, doth the Lord, and joynes the Spirit of his Sonne, (called his sealing Spirit) to the Spirit of promise before given: That the one with the other, the seale with the Covenant, might be above the Covenant alone, & so leave the poore soule in peace and securitie, as concerning his faithfull Covenant to save and sustaine the soule in all her feare and doubtfulnesse, and to take refuge with strong consolation.

And

And let the use hereof in Gods feare be as weightie with us as the point it selfe is. First, to teach us to mourne, to consider how lamentably this end of Sacraments (on Gods part) is unknowne, untaught, despised in the Church of Christ after threescore yeares restoring of the Gospell, and upward; and all by the sinne of wofull and wicked men, who have by their sloth deprived Gods people of so great a Iewell, as the Ministry and use of Sacraments. Where is there one congregation of many to whom this mystery of Christ Sacramentall is revealed in the kinde? How hidden and darke is this Doctrine to the most? And where it hath founded, how strange is the sound thereof, even as of many waters? I may say, the one halfe of Christ in his efficacie and power, either by Covenant or Seale, is kept from the body of people by the carelesnesse of Teachers. *Vse 1.*

Secondly, to exhort all that care to receive the Sacrament to any purpose, not to rest themselves satisfied in knowing what I have spoken; till they know the truth as it is in Iesus Sacramentall: till they finde and feele Gods end of Sacraments to be fulfilled in and to their owne soules in the sealing and securing power thereof. Oh! Didst thou know the gift of God in a Sacrament, how the Lord hath hung it to his Covenant, as a seale of uttermost assurance of Christ thy peace and welfare, how wouldest thou both addresse thy selfe to it, and set thy seale of faith to it? As concurring with Gods end, and receiving full securitie to thy doubtfull soule of Gods being thy God, reconciled, and all sufficient? Oh! looke to it as thy life! Shall an oath among men decide all, and shall God stake pledges, sweare, seale up his Covenant with his owne hand; and shalt thou dare to remaine (notwithstanding) at as dead a point as if he had never wet his finger to give thee contentment? Oh! how shalt thou endure that wrath of his, which shall burne forth against all that give him the lie, holding their owne against him and his Oath, and receiving his Word as a vaine thing? Doubtlesse if his wrath shall smoake against that soule which having heard his Law and Terrors, shall crie peace to it selfe, and say, none of these plagues shall befall me: What wrath shall breake forth against him that hearing the Lords Oath, *Vse. 2.* Eph. 4, 21. Iohn 4, 10. Heb. 6, 14, 15, 16. 1 Ioh. 5, 10. Deut. 29, 19.

Oath, and beholding his hand and seale to his Covenant, shall treade it under feete, and adde drunkennesse to thirst by unbeleefe, in stead of adding assurance to faith, a seale to a Covenant. Let us teach our selves by the practise of men. If a man having received the uttermost witnesse and security which the Law of the Land can give him, applies it in speciall to the securing of his heart, and rests in full perswasion that his money is not lost, his purchase is good, what shalt thou doe towards the Lords security? For tell me I pray thee, wherein rests the securitie of a Purchaser? Is it not in the spirit of the Law of the Land? Doth he not tell himselfe, This is thine, the strength of the law of the Land is thine, thou art on sure ground, the Law must be no Law, ere the right be no right. Sleepe therefore securely, enjoy thine owne, feare nothing: Such a Law there is, by vertue of which, (the generall equity and provision of the Land, and the securitie of every men) thou maiest buy and sell upon it, that thine is thine owne.

Gods security best.

And is not there a greater and stronger spirit to secure thee in the matter of thy salvation, offered in the Sacrament? Is there not here the Spirit and seale of the Lord Iesus to secure thee? Will not this Spirit deliver thee into as firme a Tenor and Possession of Christ thy pardon and life, as the other of a peece of land? Shall a clod of a field, and the ringle of a doore, the seazin and delivery of a house and land thereby, leave thee better satisfied for the temporall right, than the Spirit of the Death and Resurrection of the Lord Iesus, for thy spirituall? Looke to thy selfe and beware. Weakenesse of unbeleefe the Lord will pardon: But if thou despise his mercifull releefs of this weakenesse, and turne it to wilfulnesse, beware least thy wilfull falling proove not a falling sickenesse, and thy weakenesse become not such a disease in thee, as the Lord will have no regard to cure thee of, but leave thee to thy contempt, to thine heart of infidelity, that cannot beleeve. Rather be exhorted to seeke the Lord in his gracious way of assurance, bewaile thy impotencie, and say, Oh! Lord, except thou adde thy Spirit to thy Seale, as well as thy Seale to the Covenant; my cursed spirit is as prone to breake all bands in sunder as any mans. With thee Lord weake meanes of beleeving, shall be strong,

strong, without thee the strongest are weake; how much more then canst thou made the strongest to become strong? I deny my selfe, I set my boate upon thy streame to be carried by thee; Lord sanctifie thy Sacraments to become unto my soule the utmost assurances of thy Grace, and carry me so into this assurance, as that being rid of my feares, I may ever blesse thee for the fruit of thy Sacraments. Thus much for the first end.

Touching the second (to adde a little to that I said formerly) I call this an occasionall or subordinate end of the Sacrament: viz. That we might renew our Covenant with God. Wonder not that the ends of the same Ordinance differ in weight; for as in Sacramentall graces, faith and love, we say all are essential to a good receiver; yet not equally necessary to the act of receiving: so here, both these ends are intended more or lesse, although Gods sealing of Covenant to us, be chiefe. Briefely then; the Lord expects that the soule being made partaker of his Christ, in the feast of the hills, as *Esay* 25. I meane with the fat things and refined wines of his Supper; and feeling his love sealed to her there, in reconciliation, and renewed holinesse, do occasion her selfe thereby, even while the benefit is fresh, to revive her love, & reassure the Lord of her fuller purpose of heart to cleave to him. And how? Surely in better living by faith, better affections, zeale, fruitfulnesse, courage; better mortification of lusts and deniall of self; better and closer watching of the heart, and walking with him in uprightnes, as our God alsufficient? For why? If there be mercy with him that he may be feared, much more is there renewed mercy with him that he may be doubly and renewedly feared? And how can we (without hypocrisie) long for the Sacrament ere it come, upon pretence, that our spirituall darke, dead hearts will be revived, and our appallings in grace, cured, and new strength added; and yet having our turne served, leave God to himself, to go seek the fruit of our being satisfied, with the pleasures, apples, and flagons of his House? How doe many complaine between whiles of their damping, coldnes, and desertion? what should then such do, but with that holy *Iabez* or *Othniel* vow & professe to the Lord, that if he wil make the Sacrament a day of feasting & joy, & send us from him wel raised up; then wil we be the Lords, & not suffer his oath & Sacrament

Secondary end. The feture God of our Covenant.

Esay 25,12.

Act. 11. 23.

Psal. 130. 4.

1 Chron. 4,9. Iudg. 1,3.

of

of sealing, to passe away from us, without a restipulation, and reciprocation of double affection, duty and thankes. But returne him the strength of his cost, in his owne service.

Vse 1. The use herof is, first, to taxe the most for their extreame base requitall of God for the grace they pretend to reape, at, and by the Sacrament. Surely, either they deceive them selves with a shaddow for substance, or they faile God marvellously in this end of his. Either they make no vowes at the Sacrament, or breake them as fast. Oh! the formalitie of most Professers in their receiving! As appeares by this, that in stead of making this Ordinance, an hint and opportunitie to provoke themselves to a closer and narrower survey of their hearts and wayes: Lo, they turne this grace into commons, and into a bare frequency of oft, and monethly receiving (which I doe not dislike in it selfe) but alas! grow to an habited falling-sickness and numbe Palsie of practise, and walking uprightly: no sooner hath the raine fallen upon their rockie and stony spirits, but the next puffe of wind hath dried it up; and so they live in a most mortall and wofull contempt of the end of Sacraments; whereas they are ordained for the speciall advancing of the soule to God, and the furthering of the bent, and streame of the conversation to him: Lo, they are never more dead hearted, dull, secure, saples, than after their Receivings. Oh wofull! Surely beware least ye be of that sort of whom *Iob* speakes, That they shall never enjoy the flouds of honey and butter: never come to that welfare and encrease of God which he bestowes upon his carefull servants, who keepe touch with him, and come to him, as well for Gods glory as their owne good. Except thou keepe those things close together which God hath united: his Seale to thee for comfort, and thy oath and vow to him for better service, thy Sacraments are liker to proove thy bane than thy gaine.

Iob 20. 17.

Vse. 2. Secondly, let it be speciall exhortation to all Gods people to unite both these ends in one, as they desire comfort frō either. Let no Sacrament passe thee (by thy good will) but the sad remembrance of thy dead, barren, and formall Religion may so sting thee, that with all thy might and endeavour thou strive to obtaine of the Lord a more lively, resolved and bent heart

heart to returne to thy Christian course with closenesse, and keeping of Covenant. Borrow from the present experience of mercy in the Sacrament, an hearty purpose to shake off the usuall enchantments of Satan, and the errour of the wicked, which have pluckt thee from thy stedfastnesse formerly: beseech the Lord to ratifie thy covenant which thou hast so oft broken; and pray him, that by this (if by any occasion) thine heart may be pull'd up to *Davids* practise, who finding himselfe in a sad time, delivered from the anguish of his spirit, resolved to pay his vowes for it, in the mids of Gods House, and said, *What shall I give to the Lord?* If he could take up the Cup of salvation and praise the Lord; how much more shouldest thou take the Cup of salvation which the Lord purposely puts into thine hand? Yea, thou should say, *Oh Lord my portion, I have determined to keepe thy Law? Yea, and I have sworne, and (by thy strength) I will keepe my oath, even to obey thy Commandements.* Surely if men can breake into so many vowes and promises by occasion of a sickneſse, or streight, that if God set them at large, they will so, and so requite him (which yet proove broken vowes for the most part) then what vowes should received, sealed mercies produce from us (except we be base hirelings and hypocrites) where the Lord himselfe is before hand with us, in the grace of the Sacrament? yea, while the smoke yet goeth up, how should wee ascend in it as (*Manoas* Angell) to heaven? Surely those Papists who abuse Gods Sacraments to cursed ends, as to combine themselves in hellish plots and cruelties, and to adjure each other to secrecie (which is as farre from the end of a Sacrament, as if one borrowing his neighbours horse to fetch his rent, should abuse him to take a purse) yet even their wickednesse shall not be much worse than theirs, who vow better obedience, and take the Sacrament upon it, and shall yet forfeit so solemne a band, and returne to their vomit. But for this last branch, and for this Chapter, thus much.

2 Pet. 3. ult.

Psal. 116. 12.

Psal. 119. 57.

Iudg. 13. 20.

CHAP.

Chap. IIII.

Of Sacramentall Acts, and the use thereof: and of the celebration and sollemnitie of the Sacraments.

Why Acts requisite?

HAving spoken enough of a Sacrament as touching the constitution thereof; it remaines that wee finish the Description by adding somewat touching the actuall celebration of Sacraments. For it is impossible that the excellencie of their nature, of which we have treated, should reach to us without a communication and imparting them to us. The Lord himselfe who ordained Sacraments, is the holder out of them also to the soule. Now seeing the Sacraments containe, partly things spirituall, partly carnall: the former whereof are to be carried and conveyed by the mediation of the latter: it followeth that the externall Elements must be conveyed, by externall and sensible agents, to sensible objects, by sensible Rites and administrations. The Lord himselfe the Agent, is a Spirit, and treateth not with us immediately, either by word or presence. Needs must he therefore set forth a deputed Instrument to be for him, and that is his Minister. Againe, the soules of the faithfull are invisible, therefore cannot immediately be touched; therefore their bodily and personall presence is required; that so the conveyer, and they to whom the things are conveyed, may meete and consent together. And, as formerly I said, that the things offered by God to the Church are spirituall, under outward Elements; so the offering thereof to the Communicants is spirituall, and by the Spirit of Christ; yet this spirituall offering is made by outward Acts and Administrations, which I call holy Rites, appointed by God himselfe, and passing betweene the Minister and people, that so the gifts also offered, may therein passe and be conveyed. First then a little of the Persons, and then of the Acts, requisite to celebration of Sacraments, that the Lord and the soule may meete each other.

The

The Persons are two (we see) the Minister and people. The Minister then is such a sacred person as is lawfully from God by men, appointed as a Sequester betweene God and the Congregation: serving to this end to be betweene God and the people, for the conveying mutually of good things betweene each other, and by name, the good things of Christ Sacramentall. In whom we must consider both his calling, and person he sustaines. Touching his calling, he ought to be a man truely separated from men, and this life, to God and holy use: hee must be called by God, as was *Aaron*, and lawfully warranted by men, as the voices of God to the Congregation, that he is meet for such use. Hee must be of competent understanding, and skill in all the Mysteries of Christ and godlinesse. He must be of competent gifts to teach, utter and expresse the same to the people: For how shall hee exhibite those Seales as from God, which he neither understands in the ground thereof, to wit, the Covenant of grace, nor yet the Doctrine and Nature of the Seales hee offers? How fearefull a derogation is it to the Sacrament, (in which all things should be Symbolicall) when he that is in Gods stead to the people, shall neither know the nature of the Covenant, to be able to preach it, nor of a Seale, either to teach or deliver it? What a confusion is it for the Minister so unqualified to occupie the roome of God himselfe? As if the Lord sealed a Covenant to his people, and a Seale which he knew not the meaning of. The like I may say of the life of the Minister. Seeing the Lord is holy, and offers holy things, and such an high Priest, it behooves us to have as is holy, blamelesse, and separate from sinners: How necessary is it that the Minister be also in this symbolicall? That by the grace of his person the Lord may seeme to draw his people to an holy carriage in the Sacrament, saying, *Be yee holy, who beare the vessels of the Lord.* What a Trumpet of prophaneness is it to the people, and a meane to abhorre the Sacrifices of the Lord, when even that sacred person which offers the holy things of God, is himselfe profane? What an opinion might it breed in the ignorant (seeing such a sight) that God is like themselves in putting no difference betweene the holy and profane? But if our duty and worke be done any

1. Persons which are two.
1 Minister.
In whom.
1 Calling. Heb. 5. 4.
Ephe. 3, 2, 4.
1 Tim. 3, 2.
1 Tim. 3, 2. Heb. 7, 25.
Esay 52, 11.
Hag. 2, 12.
Psal. 50, 21.

way, it skills not how? as if all were alike in Gods account.

2. Person. The second thing in the Minister thus duly called, is, the Person he sustaines. That is laid downe in the old and new Testament, clearely. In the old, when the Lord bounded *Moses* and *Aarons* office, he saith, that *Aaron* should be, or serve for all uses betweene God and the people in point of worship and spirituall respects. And *Paul*, 2 *Cor.* 5.20. saith, *Wee are Embassadors for God, as if by us God and Christ besought you, &c.* Note then, there is a double relation in the Minister, as in all, so especially in Sacramentals: one wherby he conveyes to the people from God his gifts and graces, and Ordinances. Another, whereby he returnes from the people of God, praises, duties, and acknowledgements.

Exod. 29,9. Exod. 4,16. 2 Cor 5,20.

Vse 1. The use whereof to the Minister is, that he tremble to take upon him such a Person and service, except well and truely warranted thereto by calling from God and the Church, as one well qualified. *If the eye be darke, which should be the light of the body, how great is that darkenesse?* If to dishonor the Profession of God be so horrible, what is it (as *Hophni* and *Phinees* did) to make loathsome the very sacrifices themselves by a notorious debauchednesse of manners and life? Will not God loathe such agents for him, whose pure Angels are uncleane in his sight! Oh! ye profane Idols, Epicures, malicious and hereticall, avant from the presence of this holy God of Sacraments; pollute not (for so ye do as far as in you lieth) the Sacramentalnesse and symbolicalnesse of the things of God by your unsutableness. If Heathen Poets cry out against ye, and bid ye get ye a farre off; what shall the Lord doe, who will be sanctified in all that come neere him? Remember *Nadab* and *Abihu*!

Mat. 6.23. 1 Sam. 2,12. Iob 4,18. Levit. 10,3.

Question: But a Question is, what shall we doe in case of such an unavoyable Minister? Is not the Sacrament a nullity, so administred?

Answer, and is it not a thing unlawfull so to communicate? I answer, That it were a thing much to be desired for our greater joy and comfort, that hee who deales betwixt God and them in this kinde, were a man without blemish and offence, meet and apt: Howbeit if (all courses being used) its unavoydable, but we must fall upon others, I affirme, though the Ordinance be hereby much eclipsed in her beauty, (which the grace of the receiver

ver ought to supply) yet it is not thereby disanulled. The pollutions of Ministry and Baptisme, disanull not the Sacrament: The grace of our Lord Iesus not being pinned to the sleeve of an unworthy man: no more than a Sacraments consecration rests upon the present intention of the Priest (whose mind may then intend some other thing,) but the grace and truth of the ordayner.

If any object, the Ministers person is as essentiall to the Sacrament, as either the signes or the words of institution: now if they be wanting, the Sacrament is destroied; I answer, The instance holds not: For in these, as there is more immediateness of being, (matter and forme being more essentiall than the instrument): So also, the error is generally curable; it being as easie to appoint true Elements, as well as counterfeit; and to utter the true words of institution as well as false. But not so in the Minister. It being simply a thing impossible: So to order it in any Church, that all Ministers should be teaching and inoffensive. And be it admitted, that such error growes by the wilfull sinne of such as might avoid it, yet its unreasonable (the body of the Church suffering rather such an error with griefe, than causing it by their act) to cast such an aspersion vpon the Sacrament, for the sinne of such men, as its not in our power to reforme. In such a case wee are bound to behold such a Minister as in the place of him whom the Church (if shee might) intendes to be qualified: and to looke up above him to God, to preserve the honour and fruit of the Sacrament, pure and inviolable. If further it be objected; How can that which is uncleane, affoord cleaneness to others? I answer. Its too great an ascribing to any Minister to set him in Gods roome, or in Christs, to conveigh cleanness to the soule; its the Lord (not a man) who walkes in the midds of his people, to cleanse them: and our Saviour prayes, *Sanctifie them in thy truth, thy word is truth.* He saith not, Sanctifie them in the Minister. Rather I would allude thus, as a woodden pipe may affoord most pure water, running through it: so also the Lord can and may affoord to his people the pureness of Christ, and good of the Sacrament, through a woodden, as a golden pipe. If lastly it be demanded, But what if he cannot teach the

Objection.

Answer.

Ier. 31, 33. Iohn 17, 17.

Doctrine of the Covenant? Is it not then unlawfull for us to receive the Seales from him? I answer, It is not lawfull for him to offer them: But its not our duty to reject the Sacrament for his cause. Rather seeke instruction where it is to be had, and then come and receive: communicate not with his sinne, nor be led by the blind, least both fall into the ditch.

The acts of the Minister.

Now touching the Ministers acts in celebration; consider, that in them the Lord offers his Chrrist with all his good things to his Church, *The Lord Iesus baptised with the holy Ghost and with fire,* then when *Iohn* baptized with water, *Mat.* 3.11. And this he doth while the Minister cleaves to the words of institution as God hath prescribed. For when the Minister corrupts the forme, the Sacrament is corrupted; if he deface the words of instruction by any other of his owne, the Sacrament begins to be his, not the Lords. Addition to the words of institution defiles, but detraction from the words of instution destroyes the Sacrament.

Mat. 3, 11.

Vse. Teaching the Minister to beware of any boldnesse in this kinde; least with the Papists hee spoile the Ordinance of a Sacrament. And as concerning the acts themselves, know this, that by them the Lord conveyes to his people, Iesus Christ, and all his benefits: Its he who by those acts doth impart the grace of the Sacrament, as the Ministers imparts the Elements. And those acts are, 1. To teach the people the true nature and use of the Sacraments. 2. To separate the Elements from common use, to divine. 3. To qualifie them by his sprinkling of the one, and breaking and powring out the other; which is the accommodation of them. 4. To sanctifie them by the Word and prayer, to become the channels and exhibiters of that which they resemble. 5. To apply them duly to the parties who are the due objects thereof, and that in speciall. 6. To pray for blessings upon the administration of them. 7. To be the mouth of the people to God, as he hath beene the deputed instrument of God to convey to the people his grace; even so, to returne the peoples unfeined thankes to him againe for his faithfulnesse. Now touching particulars, the next two Chapters will better declare them in each Sacrament. Here I onely speake generally of Sacramentall Agents.

They are,
1.
2.
3.
4.
5.
6.
7.

The

The use is, That the Minister loooke carefully to himself, not onely to the pureneſſe of his ſpirit, but even of his outward man alſo. Not to intermeddle with ſuch ſacred things with prophane mouth, hands, members; not to approach to the Lord with light, vaine, irreverend behaviour; but ſolemne, and holy, ſuch as well becomes the holineſſe of the things conveyed, and the pureneſſe of God whoſe depute hee is. Much leſſe to adventure with a mouth defiled with oathes, rayling, contention, ribaldry, with hands defiled with uncleane covetous acts: with a body & members, guilty of incontinent, intemperate luſts, of drunkenneſſe, laſcivieuſneſſe, ill companionſhip, or the like ſcandales, to approach the preſence of God and his people. Let holy outward acts be celebrated with ſutableneſſe of outward members. For certaine it is, as the honour is great which the Lord puts upon his Miniſters in this kinde, to ſeale the grace of his Covenant by his Sacrament to the people; ſo the ſacriledge of unholy and audacious dealers with theſe Ordinances, is doubly dangerous. If the people in their unworthy receivings be damnable, how much more the Miniſter, who defiles not himſelfe onely in corrupt receiving, but the Lord himſelfe (as farre as hee can) by profane adminiſtration? *Vſe.*

The ſecond perſon is the Congregation; who alſo are bound to anſwerable acts in accepting and embracing the offer of God in the Miniſter. Of which alſo in ſpeciall wee ſhall treate in the two next Chapters: there it ſhall be ſufficient to ſignifie, that as all acts Sacramentall are as eſſentiall to Sacraments, as the materials themſelves; ſo, the want of Sacramentall receiving, diſannuls the Sacrament, as well as the want of offering. So that the people alſo have their parts to act herein. Theirs are theſe legacies, to them they belong: They are therefore with all holy preparation of themſelves, and theirs, by prayer, to offer themſelves to the Lord in the Congregation, preſenting themſelves, ſoules, bodies, with ſuch comely, chaſte, reverend and holy thoughts, affections, and behavior, as may teſtifie them to be meete gueſts of ſuch actions; before, in, and after the actions, demeaning themſelves, ſo as they may ſanctifie the Lord thereby, and not Exod. 12. 4.

pollute his name, who draweth so neere them in these mysteries: yet this I adde, as in the former, that although such carriage is that which the Lord commands, and will severely be revenged of the contrary; yet, if through the sinne of man, and decay of Gods Order, such shall be admitted as doe contradict this rule; that we doe not thinke this eye-sore and defect to disanull the Sacrament. But with mourning and heavie hearts, both for the sinne and sacriledge of such receivers, and givers of the Sacraments: to looke up above both, and with so much the more serious preparing and sanctifying of our selves to come to the Lord, beleeving that the prophanesse of the vile shall not hinder the faith of the well prepared: sithence we come into the presence of that God of piercing eyes, who
Heb.4,12. can pierce betweene the joints and marrow, and both behold the humblenesse of beleeving soules, to reward them, and discerne the impudencie of the contrary, to accurse them; and yet not thereby to prejudice the comfort and hope of them that are truly prepared, and abhorre to come in their sinnes. And of this Chapter also thus much: which I have divided from the former (though concerning the same description) because I saw that Chapter to grow somewhat larger than the rest.

Chap. V.

Of Baptisme; the Description of it opened, and the use thereof annexed.

HAving thus treated of a Sacrament in generall, wee come to the particular Sacraments of the Gospell, and first of Baptisme. For although our chiefe scope be the Supper, yet because the other is much unknowne, and therefore neglected: we will take
Three things on it. it (in our way) to some consideration. First, by shewing what due performance is required to it. Secondly, what the grace of it is. Thirdly, what the use of the Doctrine; and all these in one Description, whose parts all be examined.

Baptisme

Baptisme then is the first Sacrament of the Gospell, consisting of Water, which is Sacramentally Christ; or wherein by water duely applied: not only the presented partie is made a member of the visible Church; but also, sealed up to an Invisible union with Christ, and thereby interessed in all those benefits of his, which concerne the being of regeneration. What it is.

By calling it the first Sacrament, I point at the precedencie and order of Baptisme. The which al those names of Baptisme, both in Scripture, and elsewhere doe approove. Its the seede of the Church, as the other is of food. It issued first out of the side of our Lord Iesus upon the Crosse. Its the creating instrument of God to produce and forme the Lord Iesus to a new creature, and to regeneration in the soule: Its called our Vnion with Christ, our marriage Ring, our militarie Presle-money, our Matriculation, Cognizance, and Character of Christ, our emplanting or engrafting into him, and his Body, our Ship, our Arke, our red Sea, our putting on of Christ. For as all those goe before our Nourishment, Communion, Cohabitation, Service, fruit, Manna, or foode from Heaven; so this Sacrament must goe before the other. Breeding; begetting, and bringing out of the wombe, doth not more naturally goe before the feeding of the Infant by the mothers breasts: than this wombe of the youth of the Church, goes before the breasts and milke thereof; the Church being no drie Nurse, but a Mother of her owne, the sonnes and daughters of her owne wombe. The first branch. Tit.3,5. Rom.6,3. 1 Cor.10.2. Psal.100.3.

Which convinceth thousands of their prepostrous sacriledge, in that they presse in upon the Church, for her pappes and nourishment, when yet they are bastards, and no youth of her body, no sonnes of her love or desires. And therefore she abhorres them, and hath drie breasts for them whom she never bare. The Lord Iesus abhorres to be food where he hath not beene seede; flesh and bloud indeede to feede, whom he was never seed to beget. Let all who desire to taste of the sealing power of the second Sacrament to nourish them as Saints: first proove the sealing power of the former Sacrament to beget and make you Saints, Doe not impute such folly *Vse* 1.

to the Lord Iesus, as to give the milke of his breasts, to stillborne ones; or to set them into his stocke, who are rotten and
1 Pet.3.21. dead twigges; as if the bare outward washing of the flesh were sufficient to regenerate, and give title to nourishment. This is to dissemble with God, the Church, and our soules; and to turne both Sacraments to our perdition. Beware al such mockers, least the Lord be froward with them, that fight against the God of Order: least in stead of finding nourishment before breeding, as they rob God of his Order, so they meete with wrath and judgement, before mercie and salvation; yea, least God accurse their single emptinesse of Christ, with such a double barrennesse, as will admit no conception or birth.

Use 2. And Secondly, it taxes the confused devotion of such as would not be baptized till death, having yet enjoyed the Supper, usually all their life. As if the Lord were not able to grant and continue unto them the fruit of Baptisme, but at the houre of death; or that the soule could in faith use the Sacrament of feeding, which had refused the first Sacrament of begetting; or as if God needed such our wisdome to preserve grace, and in-
1 Cor.1.25. tercept sin. Let us beware of such wilworship. *The foolishnes of God is stronger and wiser than our best strength and wisedome.*

The Second branch. Secondly, I adde [consisting of water which is Sacramentally Christ.] Touching Sacramentall union, I treate nothing. Onely note, that although the Grace of Christ must neither be equalled nor tied to a dumb creature, yet he hath freely yeelded to unite himself with his creature, so oft as he pleaseth to use it for the good of his owne, and for his glory; and, that to this end, that wee might learne to adore him in all such Ordinances by which he drawes neere to us for our comfort, and to set a mark of honor and esteeme even upon those meane things which his wisdome hath devised for the releefe of our dulnesse, deadnesse of heart, and infidelity.

Use. 3. To teach us where he hath cast honour upon uncomely parts, yea, united himself for the gracing of a meet helpe to further us to himselfe, there to account reverendly of his Ordinances, and
Act.10.15. not commonly: *That which God hath not thought common, beware we of thinking so.* Hath he taken water, and joyned it with a kinde of equall necessitie with himselfe in this kind of conveyance? Hath he said, *He that beleeves, and is baptized, shall*

be

be saved? and *Except a man be borne againe of water, &c.* Marke 16, 16. Ioh. 3. 5. And shall not we fasten both our eyes upon Christ and water? Christ Sacramentall in and by water? Better with it for our ease and helpe, than without it? Shall not he who despiseth water (appointed to such an inseparable holy end) despise the ordayner of water? Shall wee take his name in vaine, by slighting that by which he makes himselfe and the power of his Word and Spirit manifest to beget the soule to him, and bee holden guiltlesse? When Christ hath put both in one, shall wee dare to say, the one is strong, the other is base? Shall wee slight it, slacken our haste to it, our holy preparing of our selves to it, our abiding at it, our offering up prayer for blessing it, our making it the joynt object of our humiliation, faith, reverence and thankes? Farre bee it from us, so to abhorre that Popish hyperbolicall esteeme of it, and the merrit of the worke wrought of it; that wee run into another riot to disesteeme it? Doubtlesse he that cares not for Christ in the word, Christ in the promise, Christ in the Minister, Christ in the water, Christ in the bread and wine, Christ Sacramentall; cares as little for Christ God, Christ flesh, Christ Emanuell. By these he comes neare us. And *he that despiseth you despiseth me, and him that sent me.* Beware we of such contempt, even in the secretest of our thoughts and affections: and let Christ in the water be honoured as Christ, for that sweet union and fruit which hee brings to a poore soule thereby. If *Iordan* be precious when God will use it; for the Angels healing by it: much more this. Exod. 20. 7. Matth. 19. 6. Matth. 10, 40. 2 Kings 5. 14. Ioh. 5. 2.

The next point concernes the due acts and performances of meete persons, in the applying of water. The persons are, the parents, the Congregation, the Minister, and the infant: The acts are the mutual carriages of these toward each other Sacramentally. Touching the which, in breefe thus (being loath to digresse much from the streame of the point.) The parents, are to have competent knowledge (the more, the better if sanctified) both of the woefull pollution of nature which by themselves their child hath contracted: to blesse the Lord for mercifull dispensing with it in the penalties deserved to be inflicted even outwardly upon it, (for the deformity of sinne) in the markes thereof, maymed, blind, halt, lame, monstrous: yet in this not

1. Generall in the descript. Persons.

1. Parents duty. Psal. 51, 4: Luk. 9. 2.

1. *Duty.* not satisfied, they ought to behold the inseparable inward defiledneſſe of the infants nature and ſpirit: the more the Lord hath done his part, the more tenderly to commiſerate the wretchedneſſe of the inner man of it deprived of the image of God by originall ſinne; to mourne and ſigh for it to God by deepe groanes and confeſſion: to pray, and bee inſtant with God for the pardon of it, the purging and the ſanctifying of it:

2. *Duty.* To bleſſe God who hath ordeyned ſuch a remedy as the Sacra-

Rom. 6. 3. ment; not to aboliſh, but to kill the poyſon of ſin: to remember that the child of it ſelfe hath neither ſence or ſavour in Baptiſ-

Ephe. 2, 11, 12. me; no nor right thereto, of it ſelfe, (it being the priveledge

1 Cor. 7, 17. of the Church) further than in and by themſelves, and their

3. *Duty.* right to the covenant, it partakes an holineſſe. Therefore, they ought ſeriouſly to revive their faith in this covenant: to offer their infant to God by vertue of that promiſe made to the righteous and their ſeede, that God will be their God, to many generations.

Gen. 17, 7. In this ſtrength they are to plead their owne right for their

Exod. 20, 6. child, to beſeech the Lord not onely to vouchſafe it his out-

4. *Duty.* ward livery and cognizance of a viſible member; but further to extend the efficacy of Chriſt crucified: Chriſt as preſented in the water, to the inward ingrafting it into his inviſible Church, when and how he ſhall pleaſe; if it dye ſoone, by baptizing it with the ſpirit of Election and Adoption, Sanctification, and renewing of the holy Ghoſt, ere it depart; If it live, continuing upon it, the power of baptiſme by attending upon the ordinance of the word, & upon the offer of the covenant of grace, that by it in due time, it may be admitted to the condition of faith, and faith it ſelfe by the calling of the Goſpell; and ſo receive the ſeale of it in due time, with aſſurance and com-

5. *Duty.* fort. In the confidence whereof, they are not to diſtemper themſelves about the eſtate of it, whether it dye or live; but cheefely apply themſelves to uſe the meanes, for the atteyning

6. *Duty.* hereof. And ſo with reverence, they are in due ſeaſon, early and betimes (ſetting aſide all by-matters) to addreſſe the infant to the publique aſſembly, to the Miniſter by name, deſiring him (as deputed by the Church) to conferre the Sacrament

7. *Duty.* to it. Alſo giving it ſuch a name as may ſavour neyther of curioſity,

riosity, nor vanity, nor superstition, nor profaneness, but rather edification and holinesse, savouring of the graces offred by the Sacrament. And so joyning with the people in humble supplication, confession and thankes, to devote it solemnely to God and his service, carefully watching over it for their whole life. *8. Duty.*

The use is, to convince the most parents of their profaneness, or neglect in this kind: who as they never came (it may be) themselves within the covenant of God, by an actuall faith, so are as farre from seeking it for the infant; but rest in the bare name of being borne in the Church and under baptisme, as if that would beare downe all for time to come: meane time, senslesse of their owne misery, and their deriving of it to the child: resolved to suffer it to lye in it owne perdition, for ought in them lyeth. They please themselves in the feature of it, or in some circumstances of other content, a sonne, an heire to the wealth; looke at pompe, or cheere, feasting and mirth, (who rather should houle and weepe for themselves, and theirs;) and after they have sought their owne ends, at last bring it forth, rather to a Church-complement (as they basely account) and for an Ecclesiasticall ceremonie of water, than a spirituall Baptisme of regeneration: and so afterwards spending the time in mirth and jollity; but suffering the child both elder and younger to run riot, and become worse the child of Sathan, than ever before, and to weare the livery of God in despight rather than service to him. Oh! how fearefull an account have these to make? And although I deny not, their child is baptized visibly; and their sinne cannot barre the Lords covenant of grace (if he please to call it) yet, what woefull accessaries are they to the woe of it? How much better is it to be childelesse and barren, than to be fruitfull under such a curse? And it were to be wished, that even such parents as scorne to be thought prophane or onely civill, and carnall Protestants, were not guilty of this neglect. As one said of *Hereds* killing his sonne with the infants: Better to be *Hereds* swine than sonne: So of these. *Use.* Matth. 3, 6. Iam. 4 9.

The second person in this worke is the assembly. Hers is the legacy of Baptisme: her part is as the Church of Christ, to bring *The second person, Assembly. Her duty.*

bring it forth duely when it shall duely be demanded. Also to present themselves there in publique with reverence, both at word and Sacrament: to recognize the former grace of Baptisme offered themselves, that they may be stablished therein; or else by remembring their owne breach of vowes, to be abased by the occasion: to present the infant to God by the Minister: to looke up to heaven for it by humble confession, Prayer and thankes, and so to conferre the matke and seale of the Sacrament upon it.

Vse. Which point serves to correct and rebuke the common errors and abuses generally prevailing in Congregations, against this duty: few abiding the Sacrament, but rending Gods seale from his covenant sacrilegiously: others staying rather to gaze and gape, and to heare and see bables, than for any holy end; and after the name given, posting out with as much unreverence, as they were present with small humiliation, love or communion: and so (as if it concerned not them) leaving the action to them whom it imports, and by their example, teaching others to doe the like for them, and bringing in a profanation of the ordinance.

The third person. Minister his duty.

The third person is the Minister, deputed by God and the Church, to stand betweene them as sequester of blessings, and duty: from God of blessing, whose baptisme hee offers, and whole person (in his acts) hee resembles; from the people of duty and service, in their name, bringing forth the Sacrament to publique use. Before both hee must behave himselfe with gravity and holinesse: separating the Element, and touching the laver with the blood of the lambe, that it may be sacred: blessing the fountaine by prayer and praise of his lips, beseeching the Lord to assist, to sanctifie, and to baptise the party with the Holy Ghost and fire: and so by the words of the institution, In the name of the Father, the Sonne, and the holy Ghost, receiving the child and dipping it in water, to pronounce it openly to be a reall member of the Church of Christ. A great worke, and yet there is a greater, even to be an able Minister of the covenant, and to understand the doctrine and use of baptisme competently, to teach it sensibly to the people, that he may not as a dumbe Idoll, bring forth a thing to the people

1 Tim. 3. 15. and 4. 12. Exod. 40. 9. Matth. 3. 11. Matth. 28. 27. 2 Cor. 3. 6.

which

which himselfe knowes not. I have spoken of the use before: onely this I adde, That although any of these three persons faile of the Sacramentall duenesse & service, I doe not inferre a nullity of the Sacrament (so long as the institution is preserved) but a necessity of sinne in such offendors: for whose cause it might bee just with God to punish the children: howbeit by vertue of his Covenant and election, he is and will be the God of his owne, and the sin of man shall not infringe the mercy of God, in due time, from calling to himselfe and converting even the children of such sinfull ones, freely to himselfe, in the Ministry of his Gospell. Rom. 11, 28.

Touching that I have said of Sacramentall dipping, to explaine my selfe a little about it; I would not be understood as if scismatically I would instill a distaste of the Church into any weake minds, by the act of sprinkling water onely. But this (under correction) I say: That it ought to be the Churches part to cleave to the Institution, especially it being not left arbitrary by our Church to the descretion of the Minister, but required to dip or dive the infant more or lesse (except in case of weakenesse) for which allowance in the Church we have cause to be thankefull:) and sutably to consider, that he betrayes the Church (whose officer hee is) to a disordered errour, if hee cleave not to the institution: To dippe the infant in water. And this I so averre, as thinking it exceeding materiall to the ordinance, and no slight thing: yea; which both Antiquity (though with some addition of a three fold dipping: for the preserving of the doctrine of the impugned Trinity, entire) constantly and without exception of Countries hot or cold, witnesseth unto: and especially the constant word of the holy Ghost, first and last, approveth: as a learned Critique upon *Matthew, Chap.* 3. *Verse* 11. hath noted, that the Greeke tongue wants not words to expresse any other act as well as dipping, if the institution could beare it. And sure it is, if the Lord meant not as (hee saith) that the infant should bee dived to the bottome, yet hee much lesse meant hee should bee sprinkled onely upon the surface: But rather betweene both extreames, hee should bee baptized, which word signifieth the

Digression to dipping.

Dipping, the meetest act.

δύνειν. βαπτίζειν. ἐπιπολάζειν. Causaub.

the true act of the Minister, to dip or dop the body, or some part of it into the water: And the essence of Baptisme, in the very symbolicalnesse of it, urgeth no lesse: For what resemblance of ingrafting, putting on of Christ, is there in sprinkling? what typicalnesse is there of our descending into and ascending out of the water, both which are expresly spoken of Christ in his baptisme of *Iordan*? What resemblance of our buriall or resurrection with Christ, is there in it? So that I doubt not, but contrary to our Churches intention this errour having once crept in, is maintained still by the carnall ease and tendernesse of such, as looking more at themselves than at God, stretch the liberty of the Church in this case deeper, and further than eyther the Church her selfe would, or the solemneneſſe of this Sacrament may well and safely admit. I doe not speake this as a thing meete to disturbe a Churches peace: but as desiring such as it concernes in their places, to looke to their liberty and duty in this behalfe.

The fourth person, the infant.

The fourth and cheefe person, yea equall object of Baptisme is the party baptised. For not onely the Church may and doth baptise her infants: but also (*adultos*) growne ones also, if any such being bred Pagans, and brought within the pale of the Church, shall testifie their competent understanding of the new covenant; and professe their desire to bee seazed with Baptisme, for the strengthning of their soule in the faith thereof: professe it I say, not basely and slightly, but with earnestneſſe and entireneſſe; cutting off their haire and nailes, and abhorring their Paganisme. But the truth is, the exercise of the Churches baptisme is upon infants: Here the Anabaptists rise up, pleading the corruption of such baptisme, and urging the first baptisme of catechised ones and confessors of sinne, and cravers of the seale, upon the worke of the Ministry foregoing in knowledge and faith, which can be incident onely to Adulti, or growne ones. They alledge that we seale to a blank, to no covenant, and therefore its a nullity. Sundry learned men have undertaken to stop their scismaticall mouths & to answer their peevish Arguments: my scope tends another way in this Treaty, so farre as my digression may be veniall. I say this, for the setling of such as are not willfull, that I take the

A short touch of the baptisme of infants.

baptisme

baptisme of infants to be one of the most reverend, generall, and uncontroled traditions which the Church hath, and which I would no lesse doubt of than the Creede to bee Apostolicall. And although I confesse my selfe yet unconvinced by demonstration of Scripture for it, yet, first, Sithence Circumcision was applyed to the infant the eighth day, in the Old Testament. Secondly, there is no word in the New Testament to infringe the liberty of the Church in it: nor speciall reason why wee should bereave her of it. Thirdly, sundry Scriptures afford some friendly proofes by consequence of it. Fourthly, the holinesse of the child, (externall and visible) is from their parents who are (or ought to be) catechised, confessors, penitent and Protestants in truth (which privelidge onely open revolt disables them from) therefore I say, The seede being holy and belonging to the Covenant, the Lord graciously admits them also to the seale of it in Baptisme.

Reasons for it, 1 2. 3. 4.

1 Cor. 7, 14.

Howbeit here a further quære arises. And, because the Sacrament of Baptisme is here handled by us, not as halfe a Sacrament (onely including a washing of the flesh) but an entire Sacrament, holding out and giving an invisible grace by outward meanes: By what authority shall we say, an infant may be presented to that, whereof it is not capable? To that I answer. First, its not meete that Baptisme being the Sacrament of new birth, which can be but once, should destroy her owne Analogy, by frequent administring: therefore if but once, the most comprehensive way, is to doe it in the infancy, when the outward admission of a member is allowed to it. Secondly, although the child be not capable of the grace of the Sacrament by that way, whereby the growne are, by hearing, conceiving, and beleeving: yet this followes not, that infants are not capable of Sacramentall grace in and by another way. Pittifull are the shifts of them that have no other way to stop an Anabaptists mouth, save by an errour, that an infant may have faith. Its easy to distinguish betweene the gift conveyed, and the manner of conveying it. For if the former be, the latter in such case will poore needlesse. But if the infant be truly susceptive of the substance of Christ, none can deny it the Sacrament. Now to understand this, marke, that infants borne of

Quest. How it is capable. 1 Pet. 3, 21.

Answere.

beleeving

beleeving parents, are of the number of those that shall be saved (though dying in their infancy) none of our reformed Churches will deny. It is enough therefore that such before death doe partake the benefit of Election in Christ, together with the benefits of Christ in regeneration, adoption, redemption and glory; Now that the Spirit can apply these unto such infants, is not doubted of: though the manner thereof to us bee as hidden and mysticall thing: yet so it is, the Spirit of Christ can as really unite the soule of an infant to God, imprint upon it the true title of a sonne and daughter by adoption, and the image of God by sanctification without faith, as with it. Now, if the thing of baptisme be thus given it, why not baptisme? Nay, I adde further, I see no cause to deny, that even in, and at, and by the act of baptisme, (as the necessity of the weake infant may admit) the Spirit may imprint these upon the soule of the infant.

Use. Let the use of the point bee to all such as are growne to yeares of discretion, to looke backe to their Baptisme. Let such blesse the Lord for his bounteous prevention of them with the Sacrament even before they had any strength to conceive it! Why should the Lord so doe, except to heape hot coales upon thy head (oh poore wretch!) and to teach thee to conclude; that he who was found of thee, when thou soughtest him not, will much more draw neare to thee when thou art fayne upon him, and seekest him with thy whole heart? What a mercy is it, to know the Lord to be a provoker of the soule to imbrace that covenant, the seale whereof hee is content to bestow before hand, for the hope of time to come? Who should so play the Traytor in coole blood, (having found the Lord so faithfull in his love) and to cavill thus, I was baptized and made my covenant when I knew nothing, nay I did make none my selfe, but others for me! Let them looke to their stipulation and promise, I made none! Can any Trecherous wretch so requite the Lord? Rather (if any sparke of love be in thee) wilt thou not breake thy heart by this early mercy before hand? Wilt thou not say, what a shame were it for me to give over him now in the pursuit of his grace, when he hath formerly layd a pledge in my bosome of his gracious

Esay 65.1. Iam.4,8. Psal 119.10.

meaning

meaning to forgive and save me? Were it not just I should be left to perish with my baptisme of water, barred from the true seale of Gods covenant: Oh! be vigilant, and studious to redeeme the opportunity of grace, and to follow all meanes for the obteyning of grace! Kill all base enimity and treachery which suggest the Lord to be thy foe: say thus, Surely if hee had meant to destroy mee, he would never have done any such kindnesse for mee: but this preventing freely, assures mee of his blessing upon my attending the meanes to get vocation and faith. Oh! be not faithlesse, but faithful! Suffer no base ease, self-pride, security, infidelity to clog thee and hold thee in chaines: Doe thy worke the better, and neglect no helpe, seeing thou hast thy pay before hand. But to conclude, if the false and hollow are so culpable: what shall be said of such as abuse the livery of Christ, to debauch themselves in all kind of profanenes, pride, drunkennesse, riot, uncleannesse, swearing, abuse of the Lords day, and that lawlesly! How much better were it, they had never seene the sun, than by their contempt of this long-suffring of God, to heape up wrath to themselves against the day of vengeance! besides the unspeakable scandale they give to Atheists.

Iudg. 13.23.

Iohn 20,27.

From the personall acts, I come to the second Generall: *viz.* the Grace of the Sacrament of Baptisme; which I illustrate by a Diversity: *viz.* that it serves also for Admission into the visible body of the Church. This then is the common favour of Baptisme; *viz.* matriculation, and outward incorporating into the number of worshippers of God, and into visible Communion. This is as the porch into the house.

The 2. Generall grace of it.

1 Common.

2 Fold.

The Lords scope in Baptisme is an inward grace, but this generall priviledge is to all equall: *viz.* A badge of an outward member: distinction from the common rout of the world, out of the pale of the Church. The Lord appointed Circumcision as a seale of the righteousnes of faith cheefly: yet as an overplus he allowed it to bee the Differencer of all other Nations from the Iewes. It was as a fence and wall of separation from them in all their converse. So is Baptisme now, a marke

Rom. 4,11.

Gen. 17,12,13

or badge of externall Communion: whereby the Lord settles a right upon the person to his ordinances, that it may comfortably use them as his owne priviledge, and waite for the inward prerogative of Saints by them. And yet this (as much as men boast of it) is but a shell in respect of the other. There is an outward implanting of the wilde Olive into the sweet Olive; that it may bee exempt out of the state of *Aliens* from the Common-wealth of *Israel*: But there is a better use of it, to bring us to mount *Zion*, *Heb.* 12. 25. to the soules of just men, to the Assemblies of Saints. The first is not to bee slighted: the latter to be rested in and honoured. Therefore hee who rejected Circumcision, was to bee cut off from his people: voluntary cutting off was punished with necessary.

Heb.12,25.

Gen.17,15.

Use 1. The use whereof is, first, to teach us to pitty the estate of so vaste a portion of the world as the Lord hath left in their blindnesse of minde, and savadgnesse of spirit; and cut them off from the Church of God wholly. Oh! the fearefulnesse of sin which should lye so heavy upon the Lords heart as to leave so many Millions for thousands of yeares, and thousand thousand generations destitute of God, Word, Covenant and hope (ordinary I meane) giving them up to be a kingdome of Sathan, for the Prince of this world to rule at his pleasure! Not to speake of the Iewes whom God hath left to the obstinacy of their rebellion, contempt of Christ and his covenant and seales. How should wee mourne for them, and pray for their conversion and the fulnesse of the Gentiles?

Act.17.30. Ephe 3,5.

Use. 2. Secondly, what terrour should it strike into the spirits of such as yet never saw their naturall condition? What doth baptisme teach, but this, our woefull Apostasie from God by sinne, our estrangement from his life, and our excommunication from his people? It is not our outward baptisme which can releeve us; Onely it shewes how deepely our nature is sunke and revolted from God: and how gracious the Lord is in this his Sacrament, to give us by it an unconditionall free title to mercy and forgivenesse, whereas he hath debarred still an huge part of the world from Christendome.

Ephe.4.13.

Use 3. Thirdly, it should encourage all fearefull hearts, that doubt whether

whether the Lord meane as he saith, in his covenant and offer to be reconciled to God, to beleeve that he is ingenuous and faithfull therein: seeing that by Baptisme he hath taken away that objection, wiped away the shame of *Egypt*, and the reproach of uncircumcised ones: granting a second priviledge to them, and a title to heare, pray, worship, beleeve; that by this he might plucke them not onely from Infidels; but much more from that infidelity and Atheisme which estranges them from God: and might make them true free-denizons of his kingdome in grace and glory by regeneration.

Fourthly, its woefull conviction to all such as still disguise themselves under this priviledge of visible members: and wiping off this oyle of consecration, still abide most uncouth monsters and savages, in the bosome of the Church under Gods cognizance, living in all base courses, open profaning of Gods name and Sabboths, blaspheming that God into whom they are baptized; degenerated both from the habit of Christians and men, and drowned in the gulfe of all excesse of impiety, intemperance, unrighteousnesse, and whatsoever even Heathens are described by, *Rom.* 1. *Eph.* 4. Oh! how do they cause Pagans to abhorre the heare-say of baptisme and Christ? as some *Indians* beholding the *Spanyards* in the east parts, cryed out, If these were Christians, they would still keepe their God to themselves: and an heathen Physitian spake somewhat like, If these be Christians, my soule bee with the Philosophers. Surely their foreskin is still upon them, yea they have drawne it up againe as ashamed of their Baptisme. *Use* 4. Rom. 1. Ephe. 4. Ier. 9, 25.

But the cheefe thing here considerable, is the true grace of the Sacrament of Baptisme, which point is one of the most materiall both for knowledge and use, of all the rest. Conceive then, the Lord Iesus being wholly given of God in each Sacrament (though for divers ends) this former Sacrament offers him wholly, in point of our new birth, or the new creature; Christ in all his breadth, height, depth and length; Christ for being, and regeneration. Perhaps for the simpler sort it might be enough to use the Apostles words, of him are we, who is made our wisedome, righteousnesse, sanctification, and redemption. 1 *Cor.* 1. 30. or to adde thus much, All Christ is given us, either The speciall grace of it, is Christ our new birth. 1 Cor. 1, 30.

for our calling, or for our imputation, or for our sanctification. How beit, for my owne exercise in part, and for the clearer view of Christ sacramentall in the water: I would adde a little more, desiring the weake reader to pardon my distinctions, as more meete for such as better conceive (or would at least) the gift of Christ in his extent and fulnesse. The grace then of Christ bestowed in baptisme, is either first grace, or consequent upon it. The first grace I call, either that which maketh us accepted, or that which is freely given to inhere and abide in us. Concerning the former kind: Grace accepting is eyther grace of meanes serving to atteine acceptance, or the grace it selfe atteined. The former, of meanes, in one word is the grace of vocation in al the passages thereof, preventing, assisting, and perfitting this acceptation of the soule. The grace it selfe of acceptance atteyned, may be distinguisht into grace eyther of maine essence, or of priviledge. Grace of maine essence is double, eyther justification of our persons from sinne of guilt and blemish; or of curse (wherein Gods acquitting us in judgement by remission and pardon, properly consists:) or reconciliation, by which being pardoned we returne to grace and favour againe as before, our blood being restored, and we beloved. Then secondly, grace of priviledge is double: positive or privative. Positive priviledg in a word is our adoption: which (besides favor) restores us to the former condition (yet much bettered) of childrē, sons, daughters, heires: and so to the priviledges of a beleever according to the severall occasions of his life & course. Privative in a word, stands in redēption: that is freedome frō all the evills, dangers, enemies, crosses, within without, bodily, ghostly, which threaten annoyance to our happy estate in Christ. Thus for the 1. sort.

Distinction of it to be marked.

The second are graces inherent in us; in a word, Sanctification of the whole man, body, soule, and spirit, standing both in Conscience and conversation. And this is double, eyther mortific ation and consumption of the old man, renouncing him with his affection: and lusts, & crucifying thē all with Christs or else quickning up of the soule in the bent, frame, intent and streame of it, to the life of God and grace. Thus of the first grace. The consequent upon this is, the proper issue & fruit of each of these first graces which they leave behind them in the soule: The

Gal. 5. 24.

proper

proper issue of vocation, is union and bringing to God by the instrument of faith. The proper issue of justification is peace and quiet of conscience. The fruit of reconciliation is holy Complacence and contentment or joy of the Spirit in God her Saviour, as *Mary* speakes. The fruit of adoption is, the honour, liberty and excellency of beleevers, with the Spirit of children, confidence, and calling God *Abba*, resting upon him for all good things; a true right to earth, heaven, and all therein: All things being ours, we being Christs, as Christ is Gods. The fruit of redemption is assured security of heart from evill, conquest and triumph in Christ, true deliverance of soule from Sathan, to God and for God in all obedience. The fruite of sanctification, is the blessed guard and furniture of Graces resident both in the minde, as light, pureness, wisedome, discerning: in the will, all habits and uprightnesse, integrity, cheerefulnesse, faithfulnesse: in the affections, of love, hope, feare and zeale: in the conscience, sensibleness, tenderness, quietnesse: In the whole man, serviceableness to God in the conversation and whole course of it. This short draught I have the rather inserted in this due place, to give light and order to such things as I have handled in the three Articles of my second part, and the fourth, fifth, & sixth Articles of the third part of my practicall Catechisme, that the Reader may see how all those good things issue from Christ distinctly: I meane, the use of meanes, the strength against lets, and the right to all priviledges both conditionall and actuall: But especially to lay downe a view of Christ our union and communion Sacramentall.

Luk. 1, 47.

1 Cor. 3, 22. 23.

But, it shall not bee amisse to touch this point as the Holy Ghost in the word expresses it. Sometimes therefore hee expresses it in generall termes, and sometimes in particular. Generally he calls it the holy Ghost and fire. See *Matth.* 3. 11. meaning the Spirit of Christ in the efficacy of his grace, wch should purge as fire; Even as our Saviour Christ is said to have the Spirit descending at his baptisme, and lighting upon him: meaning that he thereby received the unction of the Spirit, and the gift thereof: even the oyle of gladnes above his fellowes. So also its called by the name of new birth, *Ioh.* 3. 5. *Except a man be borne againe of water and the Spirit, he cannot enter. &c.* So the

The expressions of the holy Ghost.

Matth. 3, 11.

Matth. 3, 16.

Heb. 1. 9.

Ioh. 3. 5.

Tit.3,5. washing of regeneration, & renewing of the holy Ghost, *Tit.*3.5. And so also it is sayd to save or deliver from wrath, as the Arke from the flood, 1 *Pet.*3.21. In particular, this regeneration is distinguished, into the washing or purging of justification by the merit, or the washing of sanctification by the efficacy of Christs death: The former we have in 1 *Ioh.*1.7. *The blood of Iesus purgeth us from all sinne:* The latter see, *Ephe.*5.26. *That he might sanctifie and cleanse it with the washing of water by the word: To present it without spot or wrinckle in his glorious presence, &c.* Both these are expressed, *Galathi.*3.26. *They who are baptized into Christ have put on Christ:* as their garment both of covering in the one, and of warmth in the other: all Christ in both. But there are two phrases in the Scripture by which the holy Ghost delights to describe the grace of baptisme: The one by remission of sins, the other by dying unto sinne and rising up unto righteousnesse, Of the first there is frequent mention, *Luk.* 3. 3. *Iohn baptised to the remission of sinnes.* *Act.*22.16. *Wash away thy sinnes and be baptised.* Of the latter *Paul* speaketh much in *Rom.* 6. from the 3. verse to the 8. *So many as are Baptized into Iesus Christ, are baptised into his death: Therefore we are buried by baptisme with him into his death; that like as Christ was raysed up from death by the glory of the Father: so might we walke in newnesse of life. For if we have beene planted together with him into the likenesse of his death, we shall also be to the likenesse of his resurrection.* And note this further, that as the holy Ghost expresses the meriting causes diversly, now by one, then by another part of his mediation: so sometime he applyes that his merit to one fruit, sometime to another: yet so that by one merit we understand all, and by one effect of it, all the rest.

Luk.3,3, Acts 22,16. Rom.6,3,8.

1 Ioh.1,7. See Acts 22. 16, Ephe.5,26.

Gal.3,26.

1 Pet.3,21. Take a Text, 1 *Pet.*3.21. The like figure whereunto, baptisme now saveth us: not the washing of the filth of the flesh, but the answer of a good conscience in the resurrection of Iesus Christ. Marke, the resurrection of Christ, being the compleatnesse of his satisfaction, and the declaring of it, is made here the meriting cause of the grace of Baptisme: But by it, all the satisfaction is meant: And the effect of this Baptisme is called, The answer of a good conscience, which is the peace

and

and security of it, properly issuing from pardon of sinne and guilt: yet in and by this, all are meant, both justification and sanctification. The selfe same phrase is used, *Heb.* 10.22. *Having your hearts sprinkled from an evill conscience, and your bodyes washed with pure water*, that is, with peace. For this blood, *Hebrewes* 12. cryeth *better things than that of Abel.* The phrase of sprinkling compares Baptisme to the *Israelites* sprinkling their doore posts with the blood of the Lambe. If they had not done it, they had beene in danger of slaying by the Angel. But having done it, their heart was at quiet and peace through the promise. So baptisme is a better sprinkling of a better blood, upon a better object, to a farre better peace, even peace of conscience, as being passed from death to life. By all these places not unmeet to be conferred together, we see, that whole Christ crucified, Christ in water, Christ in our Regeneration, Christ in our union, and by it all his benefits are the extent of the grace of baptisme. And that the Minister standing in Gods stead, applying water to the Baptised, doth by it apply the power of the Lord Iesus by the Spirit accompanying the same, to create a new birth of Grace and life in the soule. The which worke of the Spirit I shall more revive in the first use of this point.

Heb. 10,22.

Exod. 12,22.

Heb. 10.24.

This use is exhortation to all that bring or behold children brought and offred to the Lord in his Sacrament of Baptisme; to lay in by faith for the Spirit of Christ in the water, whereby the Lord would vouchsafe to thy child and renew to thy selfe (if ever truly converted) the Lord Iesus for regeneration and the new creature. To this end doe two things. First, Behold the truth of this offer of the Lord Iesus in the water by the helpe of the word; and not so onely, but what the word of Regeneration can worke of it selfe in the soule, and therefore much more can further it by the Sacrament. Secondly, by and through this Word apply the merit and power of the Sacrament to thy soule in particular. For the former, know, although a Sacrament be above a word, yet it is so, by a word, and with it, and not else. Behold not a Sacrament without a word, for then thou seest a meare empty vanishing Element. Behold it in a word, and thou sest no lesse than Christ in the

Vse 1.

2. Things: 1. Behold the truth of the word.

water, true regeneration offred thee. Take all those Texts I cited before: looke up to God by prayer, to see the truth of
Ephe.4,22. them, as they are in Iesus; to rivet every of them in speciall into thy spirit, that so thou maist feele a bottome to thy faith out of a word: Labour to see what makes this word so powerfull, even the truth of a promiser, the merit of a satisfyer: who died, shed his blood, was buried and rose againe by the power of God, that he might fill a promise with efficacy, and perswade thy heart, that seeing all that he suffered was for thee to make himselfe thine in remission of sinnes, and renewing of the holy Ghost, therefore the promise that offers this to thee, in the Sacrament, is sound and effectuall. Reade and pon-
Ephe.5.26. der that place I named, *Ephe.* 5. 26. *Washing of water by the word.* And so be resolved if the word of a true God tell thee, That he will wash thy soule by Christ in the Sacrament, it shall be so, it cannot be otherwise: and if he have said, Christ in the water, water is spirituall birth, regeneration, renewing, purging, burying in the grave with Christ, rising up with Christ; then so it is. This word will give a bottome to thy feete to stand upon, while thou reacheſt out with thine hand to take Christ; so that thou shalt not stagger. Consider that the same word which hath held Christ and water in so strong an union, can also hold thee upon sure ground. Alas, mens going to worke without a word, marres the power of Baptisme: and causeth the soule to be present with any object, more than with Christ in the water.

It goes with the Spirit. Further, bee assured this word of Christ in his promise of the Sacrament never goes alone: The truth of it alway is annexed to the Spirit of Christ in the water. All the word is full of this; tells us, the Spirit is that which assists the Sacrament.
1 Ioh.5.6. The Spirit quickneth, water profits nothing alone: It is the Spirit which must joyne with the word, with water, and unto Christ to both in the soule, or else the things of the Sacrament are as farre off as heaven and earth. But the Spirit of Christ crucified, water and blood, meeting with the Sacrament, fetches out all the power of Christ into the soule, and makes the promise of blessing effectuall. Hence it is that nothing is so common in Scripture as the Spirits concurring with Baptisme.
Matth.3.11. *Matthew* 3. *Hee shall baptise with the holy Ghost, and fire. Tit.*

3.5.

3.5. *Water of Regeneration, and renewing of the holy Ghost.* As it attended Christs baptisme, so it must ours if it bee efficacious, else not. Tit.3.5.

These two things being forelaid, bring forth thy faith in the word & Spirit of the Sacrament, both for thy child and thy self, for begetting or reviving of Christ to regeneration. And as the hand puts on the apparell upon the body, yea, as thou beholdest the Minister to dip thy child in water; so, concurre with him by faith, and behold God the Father, putting the Lord Iesus upon thy soule and the soule of thy childe, for pardon, peace, joy, confidence, security, grace, and holinesse; and fasten upon the Word, and draw thereby the Spirit of Baptisme to helpe and satisfie thy soule with Christ in all these. As thou wouldest put on a garment upon thy naked body: so be stript and empty of all good and grace in thy selfe; feele in thy soule an utter absence of life, of sence, motion and power towards the inner man of grace: Lie before the Lords Sacrament, as a forlorne wretch. Say thus, If thy baptisme Lord be for my regeneration, what am I without it? A dead dogge, a very lumpe and masse of sinne, and curse, utterly void of the least dramme of life, savoring nothing but earth, vanity, lusts, world, pleasures; a very slave to these, and a very carcasse of all goodnesse, and being of God. Oh Lord! strip me starke naked, plucke off my mufflers, shame me, drive me out of my selfe as one poore, miserable, blind, and naked. This is the first worke of faith, to put off the soules ragges, and to void all conceit of life, hope, or grace in it selfe, and to set it before the Lord as *Adams* red earth lay before him, when he was to breathe the life of Creation into it. Now the Lord is creating thee anew by his Sacrament. Remember, Creation is of nothing, Baptisme never made new creature, where it finds any thing of ones own. Baptisme should then not create, but rather draw somewhat out of our owne principles, to make us somewhat, to which we bring matter of our owne. Oh! people come to the Sacrament full of their owne devotions, and looke that God should make them new creatures of their owne stuffe: this were to patch and soder our old, not to create a new man in us.

These two things bring faith.

How this? 1 By the stripping of thy selfe.

Secondly,

Apply our selves to the Word.

Secondly, being thus nothing in our selves; apply wee our selves by the word to the worke of the Spirit, of union Sacramentall; bare, poore, empty water, which hath in it selfe no Sacramentall substance, yet by the vnion of the Spirit of Baptisme, inclooseth the Lord Iesus to regeneration in it: If thou canst say, water is not a more beggerly Element in the Sacrament without Christ, than thy soule is emptie, unsubsisting without regeneration: Looke to the Lord by thy faith, and pull hard at him for the Spirit of Baptisme to renew a life, a spirit and being of pardon and holinesse in thee. If while the word lasts, and the Spirit of Baptisme endures, (even to the worlds end) Christ and water shall never be sundred from the Sacrament: Beleeve thou as firmely, that Christ as water, shall never be severed from thy poore soule, that lies humbly before him, destitute of all life in thy selfe, and lost for ever, except Christ be thy life and succour; I say the Lord Iesus shall never be wanting to such a soule, in the point of regeneration. Plead then thy cause strongly with the Lord; behold here is Christ in water. What letteth why thou maist not be baptised, as *Philip* said of the Eunuch? Shall water ever loose her cleansing? Were it not madnesse to thinke so? And shall Iesus Christ then loose his power to cleanse the soule? Hath hee not annexed his cleansing to waters cleansing? Is it possible that all the divels in hell can dissolve the Sacramentall Vnion of Christ and water? Oh Lord, why is this Vnion, and for what serves it? Is it good for any thing, save as it is Sacramentall? Was it Christ before? Is it Christ after? No sure, but during the Sacrament onely. And why so? Surely to teach me, all this Vnion is for me. Christ water serves for my soules washing. He delights not to be one with a base Element for it selfe; but that in and with a creature of a cleansing quality, he might flow into my soule with his renewing Spirit! Oh Lord, I beleeve thy word! Lord let thy Spirit convey thee with water into my soule! Be it, Oh Lord, as thou hast said! Separate not thy Spirit from thy Sacrament, but give it the power of begetting mee to the life of faith and a new creature.

Acts 8, 36.

3 Abhorre carnal reason. Ioh. 3. 9.

Thirdly, look off from all thy carnall reason, and the fillinesse of the creature: Say not with *Nicodemus*, *How shall this be?*

Consult

Consult not with flesh and blood: cavill not, aske no further signe, thou hast three in heaven, and three in earth; bearing witnesse to Gods truth: Water is one of these; it is the instrument of the Spirit; though it be on earth, yet that is from heaven, call not for a voyce from heaven the second time; its enough that in the Baptisme of Christ, it was manifest: Hold close to the Word and Promise: *Go Teach and Baptize; and lo, I am with you till the end.* Let all conceits of Reason vanish in the truth of God: and when corruption hath done all it can; yet roll thy selfe upon the promise, and by the Perspective glasse thereof, thou shalt see that grace in the Sacrament which else is invisible to flesh, and covered under the ashes of unbeleefe. Let all be quest with this, My soule, God hath said it, I see nothing but water, but there is Christ with water to regeneration. 1 Ioh.5,8. Mat.3,ult. Mat.28,ult.

Lastly, cloze with the Spirit, and meete it at the Sacrament. If thou meete it not there, its because thou bringest not faith with thee: for that is there for ever inseparably. Grone in thy spirit unto the Spirit of Christ, that hee may susteine thy bottomelesse heart in her desire after the grace of the Sacrament. Say thus, Oh blessed Spirit of Baptisme, remember thou wert given by the Lord Iesus at his ascension for thy Church, *Ioh.*7.56.57. Now Christ is glorified, now let thy Spirit be given to bring the life of the Sacrament into mee! Once when the world was a (*chaos*, the Spirit of creation fostred and brooded the waters, and brought forth order and matter for each part of the world! Oh now come downe with thy fire, and warme this water, make it effectuall, for the scattering of my darkenesse, errour, rebellion, corruption, and the purging of old *Adam*, the mortifying and consuming of my concupiscence and lusts! And then travell againe with mee in this thy ordinance, till Christ and the new creature be formed in mee! Make mee thy off-spring, and generation: breede the thoughts, affections, and disposition of the new birth in me! Oh make this fountaine and laver blessed and fruitfull to be the seede of Christ in me! Once thou didst so worke with Iordan, that the washing of a Leper, caused his flesh to returne as the flesh of a child. Take away my leprosie also. 4 Close with the Spirit of the Sacrament. Ioh,7,56,57. Gen,1,2. Gal,4,19. 1 King,5,12.

Ioh.5,3,4: also, and make me as a little child! Once thy Angell so stirred the Poole, that who so stept in next was healed, of what disease so ever he was sicke! Oh, stirre this poole also, make it an healing water, put into it the vertue of him, that with a word spoken could cure all maladies. Heale mine Lord, by this poole: if an Angell could heale a lame legge, a blinde eye, a deafe eare; thy Spirit can heale worse diseases, the disease of my nature, the distempers of pride, envie, worldlinesse, selfelove, impatience, infidelitie, and what not! As *Elisha* having the cloake of his Master, with the promise of his Spirit, smote the waters and caused them to goe this way and that, till he went over dry; so doe thou cry, Where is the Lord God of Baptisme? The Lord Iesus is in the water, the Spirit of regeneration? Oh! let the Arke carrie mee safe and free from the gulfe of wrath and destruction! First, O holy Lord, let thy Spirit cast his salt into these waters, which my sinne hath made barren and accursed, (even as all other creatures) and sanctifie them by union, and put a blessing upon them, implanting the root of the Lord Iesus into my soule by dipping me into them, that so as verily as I behold my childs face, and my owne flesh cleansed from spots by outward water, so surely we may find our soules and spots thereof to be washed by the bloud of Christ (this true laver of the new Birth) unto remission of sinnes, and eternall life! Thus much of this point, I now come to the third and last.

2 King.2,14.

2 Kin.2,21.

The 3. general. The third generall in the Description is, the end whereto Baptisme serveth. And that is, the sealing up of all the grace (mentioned before) to be the soules owne, in assured perswasion and possession. I say not that this is the end which all baptized ones attaine unto: nay, not all, who yet by the word and faith doe attaine some comfortable fruit of Baptisme. But this I say is the end which God intends in the Sacrament: To seale up the soule to an assured feeling and reall partaking of those holy things of Christ, which are here offered. I meane not that this sealing of Baptisme is inherent in it, so as if the Spirit of regeneration were but an attendant to Baptisme: no, in no wise: but this; where the Lord meanes to bestow upon a beleeving soule (which though it relies upon his Word and Promise,

The end of it.

To seale our regeneration.

misse, yet finds many doubts and feares) this grace of knowing it selfe to beleeve, to be regenerated, to be elect, to be heire to heaven: (which reflexion is the worke of the holy Ghost) there the Lord useth the Sacrament of Baptisme to be the instument of this assurance, and to make up the evidence of the word, full and effectuall. For even as the seale annexed to an evidence, makes it past question (as I said before) so doth this Seale added to the word, perfect the evidence of it, and therefore we may truly say, carries in it the last, best and uttermost evidence, which the Lord hath to bestow upon the soule, to put her out of question.

To repeat things spoken already, is not my purpose: onely apply the generall to particular: The seale of Baptisme lookes at the extent of the Covenant: Thou knowest what it is to have the Lord to be thy God in Christ. I spake (even now) at large of the grace of Baptisme. The selfe same is the extent of the Covenant; it reacheth not one inch shorter, than that I spake there. Now marke, as large as that is, so large is this Seale of Baptisme; and the Lord keeper of the great Seale is the Spirit of Christ: he it is who brings it forth to the soule that needs it, and hungers after it by the taste of the graciousnesse and sweetnesse of God in the Covenant. And he askes the soule, and saith: Poore soule, have not I oft convinced thee by my promise, of my faithfull meaning? Have I not said, I will never faile or deceive thee. Yes Lord, but I am sold under carnall sence and infidelity: Well, but what saist thou if I bring forth the markes, the wounds, the water, and bloud of the Lord Iesus side, & sprinkle them upon thee? when *Tamar* knew not how to convince *Iuda*, lo, she sends him the cloke, staffe, and signet, asking him, Whose they were? and when he saw them he was convinced. This course was better than words, it had a reall relation in it. So here the Spirit brings out the very instuments of assurance, and laies water upon thy flesh to secure thee, Christ in his life and death is thine: and shall not this be a reall relation above the naked word unto thee? Yes surely if together with the outward presenting of the things, he also clap the Seale upon thy soule, and leave a print upon thy soft heart, which may assure thee he hath been there,

By looking at the Covenant

Gen. 38, 25.

to

Ephe. 1, 13. to fetch out thy slavish feare and infidelitie. Reade *Ephe.* 1, 13. where this Spirit is called the sealer of the Promise: its called the earnest of our Inheritance, and purchased possession.

Ephe. 4. 30. Reade also *Ephes.* 4. 30. where it is called the Sealer of our redemption; By which phrases, all the whole grace of Christ is meant, viz. That the Spirit in Baptisme seales our Vocation, our Iustification, Adoption, Sanctification, and the rest, one as well as the other.

Vse 1. Now for use. If this be true, what cause of mourning is

Branch 1. there for us in these times, that the grace and sealing power of the Spirit in Baptisme is so unknowne to the body of Congregations in this Church? How few behold Baptisme with such an eye? Oh! how do the most turne it into a ceremony? Some of the richer sort, making it a ceremony of Pompe and sensualitie: the poorer, of common passage and forme, which when its over, the Pageant is done. The better sort acknowledge but an initiating ordinance, serving to make men visible Christians. But as for grace, especially this exceeding grace of the sealing Spirit of Adoption and assurance, what one of an hundred sees it? Oh lamentable! We reade, that when certaine

Act. 19. 2. disciples of *Iohns* baptisme at *Ephesus*, were asked by *Paul*, If they had received the holy Ghost since they beleeved? They answered, They knew not so much as whether there was an holy Ghost or no. So may I say of our people: Alas, they are so farre from the Seale of Baptisme, that they know not whether there be any such thing or not? They know not that God hath any Ordinance of so high nature or no, as this, to convey assurance into a man of his regeneration: And how can such chuse but live a sad, drooping course?

Branch 2. Nay, to this I may adde, that it is the case of thousands of Christians (whom we should highly offend, if we questioned them) who scarse see neede of such a sealing Ordinance. They praise God, they have beleeved their salvation, and since that, they have been rid of all feares and doubts, and walke on and on without ayle or annoiance. Indeede they found some adoe with themselves ere they could attaine faith. But when they once got it, they got all at once; and since feele small doubts or oppositions to it, within or without. No do? What? was all

grace

grace laid in one houre in your bosome? Have ye no steppings in of Sathan, flesh, infidelity, revolt, bad world to unsettle ye. I will not judge you: but judge your selves, and enquire, whether that sudden peace of yours be not rather such a one as savors of presumption, or of a desire to be troubled no longer about the matter, than solid and profound: Feare the worst, the best will save it selfe. Tremble to thinke God should have an Ordinance in store, which you stand in no neede of. If it be so, then such as neede it, shall have it, but you may misse it well enough.

To these I may adde another (though better object of mourning) whose hearts are afflicted enough, for lacke of assurance: but what with their selfe-loving rest in their complements, and not going to the golden Scepter (with *Ester*) and what with their deapth of melancholy, hardnesse to be perswaded; as also their deepe bondage by unbeleefe; they will not heare of such a possibilitie of sealing assurance, but either thinke it a fable, or farre from their reach: and therefore set downe their staffe, that (if unbeleefe and staggering can doe it) all their dayes must be miserable. The Lord hath removed them farre from prosperitie, and put out their light. Oh, unthankfull ones! Doe ye thus requite the Lord for his Sacrament? Is this your meditation, application of the sealing power of it? Is it too good for ye, with *Ahaz*, to receive a signe from God! Doe ye not neede it? or, are ye so saped in bondage and anguish, that ye heed it not? Why then yeeld ye purposely to it? Why strive ye not to lay in for any grace which God hath for ye? What service shall God have from ye without it? If ye slight this comfort, must ye not needs slight obedience? If God should streighten ye in seeking it, and hold ye off; yet is there any such employment, so precious as this. Oh! poore soules, if lamenting would doe you good, what neede have ye of it? Oh! consider and come out of your dungeon! Tell me, when our Adversaries the Papists laugh and scorne the Doctrine of assurance, say its impossible: doe you favour them? Sure I am, in your conscience and conversation, ye are of another stampe: and do ye not tremble that you should dwell next doore to such, and fall into the same streame of their error?

Branch 3.

Ester 4.16. and 5.2.

Lam. 3. 18. Deut. 32. 6.

Esay 7. 12. 13.

2 Pet. 3. 17.

Secondly,

Use 1. Secondly, let all humble ones, that would follow the Lord in his Ordinance (if by any meanes they might comprehend
Phil.3,11. that for which they are comprehended of Christ) admire and adore this bounty of God in his Sacrament, who so long since thy Baptisme, when thou thoughtst no other, but thou hadst beene forgotten, yet hath remembred, or offers to remember thee with the fruit of thy Baptisme: who could have dreamtit?
Joh.13,7. 8,9. Once, when *Peter* heard Christ offer to wash him, he told him, he should never doe so meane an office to him. But when our Saviour replied, *What I now doe, thou knowest not, but hereafter thou shalt know*; then hee changed his minde. When the Lord gave thee Baptisme in thine infancie (which was a pledge of further favor) he shewed thee mercy. But lo, he had a deeper reach; and in due time, thou shouldst know it; and now he offers it thee: No Sacrament passeth thee, but (if thy heart and mind be matches) he revives the print of thy Baptisme unto thee. Oh! Why is not thy heart broken at it? Lord, I have lived loosely, and basely, this twenty, thirty, fortie yeares, since thy baptizing me: Shewing that I was not much the better for it: And now shouldest thou at last send a showre to fetch up the
Iud.14,14. seed of regeneration, from under this drie clod; *Out of the eater, bring sweetnesse*? and create thy selfe in a wombe so old, barren, and past all hope of new birth?
Gen.18.12. *Sarah* laughed (the text saith) when she heard of such newes: But truly Lord my heart hath cause to rend in pieces to see such mercy. Oh Lord, I see with thee a thousand yeares
2 Pet.3,8. are as one day! Thou calleſt things that are, as if they were
Rom.4,17. not? Thirtie yeares of ignorance, saped in the world, carnall, civill, saples under the doctrine of thy Grace and Covenant, (it may be also) a swearing, drunken, uncleane wretch (to be sure a son of old *Adam*) still an hypocrite and unbeleever. Oh! shouldst thou now (ere I die) prevent hell for me, and cause that word of Regeneration, which never afforded any favor to me; now to shew me, that thy Sacrament fortie yeares since cast upon me, hath not lost her strength and efficacy? Oh Lord! methinks now I see plainely why thou wert afore hand with me; Even that I might be ashamed I should be so behind with thee: That being on the surer hand, I might ply thy Covenant

venant the more earnestly! Oh Lord, if thou hadst not prevented me wth the grace of the Spirit, I had slept in death! and in thy livery, lived and died a Traitor. But now, since thy Covenant hath entred into mee: behold, I see well thy Sacrament hath added some strength unto my unbeleeving heart; and laying all thy dealing together, I perceive thou meanest to heape hot coales of fire upon me, that I might at leasure, (ere I goe to the pit, and be no more seene) know and feele that blessed use of Baptisme, which I never saw. Oh Lord, I know there is a sealing power in it! Its an annex to thy Covenant. No sooner did that allure me to beleeve, but thy Spirit joyned it selfe to me, to second it, to strengthen my fainting heart, and then I saw, If thou hadst meant to destroy me, thou wouldst never have spent one cord upon me! But seeing thou meanest to save me, all shall do me good, promise & Seale, and so I have found it Lord, and blesse thee in the view of such experience! How many hundreds of my age, education, and fashion, have quite given thee over in the covenant they made in Baptisme? But now, I doe adore and wonder at this unspeakable love of thine towards me; Oh let it never be forgotten. Iud. 13, 23.

Use 3. Thirdly, let it teach thee to examine thy selfe about the truth of the sealing grace of the Spirit in thy Baptisme. If the Seale be as large as the Patent, to all uses and ends of it; the way to trie thy selfe herein, will bee this, to examine thy self about the work of the word of Regeneration in thee. If that have brought thee neere to thy birth, lo, here is the Spirit for thee, to give strength for bringing thee forth to the light. For Baptisme truly understood, seales up all which the word hath bred in thee. Deceive not thy selfe in thinking that the water alone will beget the to God. No, its the Word of God, 1 *Pet.* 1. ult. which must doe it, as, *Iam.* 1. 16. *Of his free will hee begat us by the Word of truth.* Trie thy selfe then by the usuall acts of the word of Regeneration, and so thou maist gather that this Spirit belongs to thee. This is no place for mee to digresse: I will cull out onely two or three things which may serve for this use. Deceive not thy selfe, and God will not deceive the: Didst 1 Pet, 1, 22: Iam, 1, 16,

thou ever then feele in thy selfe that this immortall seed, cast into thy eare, did so descend into thy heart, as to worke any
2 Tim. 1, 11. immortall hope in thee? The Gospell reveales immortality and glory to the soule: Did it ever bring to light any such thing tothee? Did it ever conceive in thee a sensible distaste of all hopes below, and raise thy affections above? Did it ever cause the things of the earth, long life, health, successe, welth, money, pleasure, to be despised in comparison of the hope which is set before thee? Camest thou ever from the word, another man in thy aime, appetite, savor and love, than thou wentst? Did thy heart ever burne within thee there? And when thou camest with earthly, base thoughts, did the Lord so dash them by heavenly doctrine, and the hope of Christ, that thou returnedst to thy house with a distaste of thy selfe for them? Wert thou ever so touched and taken with the promise of the word, that thou wert loath to forgo it, for any delight? In particular,
Instances of the words working. try thy self thus, 1. Hath the word of the Law cast a destroying seede of death into thee, & taken a way that life of old *Adam*, & jollity in sin? Hath it defaced thy old Image, discovered thee to thy selfe to be an Alien from the Life of God, and commonwealth of Israel? the son of an Hittite and Amorite, as odious as one of thirtie old would be to thee, who never was baptized?

2. Secondly, hath the Gospell cast a better seed of hope in Christ by the Covenant of reconciliation into thee? In thy hearing of this glad tidings, hath the Lord bored an eare in thee, by which this seede might conceive and kindle in thy heart? Hath it wrought the preparation of heart in thee, by brokennesse, tendernesse, humilitie, unweariednesse of paines, selfe dedeniall? &c. Hath it setled and digested in thee, as a thing of such beauty, as in comparison of which, all the glory of the earth is drosse? Hath it abode in thee, and brought an undecaying sweetnesse into thee? Hast thou felt in thy wombe the paines of true life, and the new birth? viz. How corruption of nature, selfe, and infidelity, have rebelled against the work, both
Gen. 25, 22. of the Law and Gospell? Hast thou with *Rebecca* (in this combat) gone to God with thy complaint of the infinite lets that have held thee from beleeving? And hath the Lord by his Promise and perswasions, fastened thy anchor of soule upon his bottome

bottome of free grace and truth, renouncing thy owne hopes, feares, performances? So that now thou hast him close bound to thee in his word, from ever forsaking thee? Then I say to thee, thou art he whom the word hath breed Christ in, and formed life in thee by faith. What wanteth then? Oh! thy heart is fickle, and too weake to buy and sell upon the bare word without wavering! yea, thou hast much adoe to get victory over thy uncertain heart! Well, no wonder. Thou seest nothing, and to resist sence, is a great worke: yet, be faithfull with God, and give not over his promise, and by due cleaving to the bare truth of the Lord, begge further light, and rest not in thy measure, much lesse yeeld to any love of sinne to darken and defile thee: And so doing, I assure thee, that to thee, (and to none but such) the seale of baptisme belongs: thou shalt find the Lord will by his Spirit convince thee deeplier; the Spirit of Baptisme shall bring forth Gods pledges, shew thee them, convey into thy faint heart, strength, confidence, and courage of faith, and set thee above thy distempers, as if they had never annoied thee: If, I say, hee have purposed such a decree of grace unto thee, he will effect it in time: else know, that (howsoever) yet thy service is blessed, and thy faith hath breed the life of regeneration in thee. Ioh. 16, 9. 10.

Forthly, let this be exhortation, to urge us to apply our selves to Baptisme, for the sealing work of the Spirit therin. And first I direct my speech to yong novices under the means: Slight not off the first incklings of this sealing Spirit. The 1. layes & heates of the holy Ghost and fire, doe usually breake forth in youth. Consider, its not a dayes worke, nor a thing easie to settle the Spirit of sealing upon thy soule; there be many steps to it. Oh! looke to it, yee young beginners; One cause why old Christians walke so heavily, is because they never heeded, or hatched the first motions of the Spirit in their beginnings! If then the Spirit of God doe call and stirre in thee, by early affections, love, zeale, enquiry; answer, *Speake Lord, for thy servant heares*; put him not off by ease or bondage; If such a thought come, as this, What a dramme of Grace and Life of Christ is worth, or what vow thou madest in Baptisme, and how retchlesse thou hast beene to keepe it; dally not with Branch 1. To young Novices. 1 Sam. 3, 9.

such items, shake not off, either pangs of terrour, by lusts of youth, or pangs of hope and love, with ease and sloth: for so the Spirit of sealing is fore-stalled, and the faire forwardnesse thereto, will hardly be recovered. Put in thy foote presently upon the Angells stirring the poole; if thou have an heart, none shall prevent thee heere, as there. If these seeds were not choked and these buds cropt, they would proove the assuring, sealing Spirit of grace in due time. Through contempt of it, the Lord leaves youth to that hideousnesse and ripenesse in sinne, yea a spirit of desperate debauchednesse in drinking, oathes, and villany, as would not bee beleeved of such youth.

Ioh. 5, 4.

Rev. 22. 11.

Branch 2. To elder ones.

Secondly, I speake to all other, apply your selves to the Sacrament of Baptisme for this last evidence and seale of the Spirit, to let yee know that yee are the Lords. Lin not till the Lord hath seal'd yee for his owne: set his marke upon you, not to be blotted out: Looke up at each Sacrament, each Baptizing ye see, to the Lord; that (which in the former point I speake) as hee hath applied the grace of Baptisme by the promise unto you, so now hee would apply his Seale of assurance unto you by his Baptisme. Let not such a mercie be there to be had, and you not aware of it. Thinke it not too good to receive, if God will grant it. What is freer than gift to an unworthy one? Lord, I have long sate waiting for it, both by promise and Sacrament. At length when I little thinke, let thy Chariots come to my doore as *Iosephs* to *Iacob*, that I may say, Its enough: *Lord now letteſt thou thy servant depart in peace.* I would not be to seeke of this againe for the world. Say as *Peter*, *Wash not feete, but all parts*, throughly drench mee in this laver; urge the Lord, Oh! though I am the unworthiest of thousands to enjoy it, yet it is as easie for thee to set thy Seale upon mee, as for mee to print soft wax; to put on Iesus Christ upon mee, as for mee to put on my cloathes: Let not my soule be sad and doubtfull all my dayes, for that which its so easie for thee to give. Let mee have that Seale Lord, and it shal be above all securities of land and lease: clothe me with this Robe, and all other shreeds shall be base unto me.

Gen. 45, 28.

Luke 2, 29.

Ioh. 13, 9.

Rom. 13, ult.

Remem-

Remember how long I have waited for thy salvation Lord, as one that longeth for newes from a farre country, Oh! they shall be welcome! And for my part, I confesse, except thou helpe in the worke, and apply thy Seale, all my hearings, all thy Ordinances, Word, Sacrament, Promises, shall leave me as they found me; not one of the benefits of Christ can relish my heart, nor goe into my spirit, except thou draw it in to me; Oh! how wofull shall it be, to see all my labour as water spilt upon the ground? Gen. 49, 18. Ioh. 6. 44.

Thirdly, I adde this one item and caveat to all relapsed ones, who are sunke from their first comfort & hope in the promise. Give not the Lord over for all that: Be not sullen and discontent with him, nor thy selfe. Mourne and spare not, that thou shouldst no more watch to such a trust as the Lord hath put into thee: That either thou shouldest be weary of clinging to the promise: That Christ should not be to thee yesterday, Heb. 13. 8. too day, and the same for ever: That either by feare of holding out, or presumption of thy owne, or ease, or worldlinesse, or especially that body of death, thou shouldst give way to new contents, the divels painted bables, and the fashion of this base, declining, formall, hollow world. But be not hereby discouraged and desperate with thy selfe: Shall a man fall, and not arise? Looke backe to this Arke and ship of Baptisme, Ier. 8, 4. whence thou art fallen: No new baptisme shall neede; the old (if ever thou wert baptised truly) shall serve; lay then hold of that, and be comforted. I knew an holy woman who never found her selfe ecclipsed and damped in her comfort, but shee found comfort by her Baptisme; but she was in indeede a very sweete patterne of humilitie, and of acquaintance with God in all his Ordinances. If thou consider well, Baptisme is thy second boorde after shipwracke; doe but lay hold upon one broken peice of this ship and say, Lord, I have beene thine, save mee: I have felt thee Psal. 119, 94. sweet in the Promise and Seale, though now it be otherwise through a dead heart; doe but crawle in the waters, and touch a brim of this ship, and lo, the Pilot will receive thee in againe: not to make a trade and falling sicknesse of often revolting, but to make thee more wary and fearefull, Branch 3. To relapsed ones.

never to provoke the Lord in like matter, through his grace sustaining thee.

Vse 5. Lastly, if God have revived thy spirit by this Seale of Baptisme, walke before him in the strength of it: Seale backe to him the fruit of it, in a most faithfull, close, and wary course. Consider, the sealing Spirit hath many blessed properties; learne, hold, nourish them in thy heart and course: Give testimony to God and his cause, honour and Religion; seale him this fruit of thy service, who hath not neglected thee in such a favour. Disdaine not any weaker ones, who have not attained thy strength, cannot saile upon the maine, but are faine with their poore weake faith to goe by the shore: pitty and helpe such with the Spirit of compassion, for his sake who sealed thee, when he ought thee no such mercy. Apply thy selfe to the marks of this seale, looke upon each letter of this stampe, and let it teach thee thy duty. The sealing Spirit is a spirit of singular peace of conscience, and joy in the lively hope of salvation; liberty with God, fulnesse of faith and perswasion, confidence in prayer, pureneſſe of heart and life, and so of the rest. Dost thou walke thus? Approove thy selfe in some truth herein. Touching the first, S. *Peter* tels thee, baptisme is the answer of a good, that is, an excusing conscience. What is that? If it be demanded, whether it be broken, humbled, beleeving, pardoned? It answers, yea Lord, thou knowest it. Hast thou peace therby? Dost thou walke with it daily, and nourish it? If so, this peace will be as Armour to thee. *Paul*, *Eph.* 6. 15, calles it the shooes of peace, for as by them our tender feete walke safely upon the flints, and rockes, and gravell, which else would cut and wound us: so by peace, we have safety in troubles, count them all joy, and are not unsetled by them in our course; If so, then also this peace will rule our hearts and minds: Wee will be kept in awe by it, that rather than we would lose and forfeit that, we would lose any jewell: so deare it is and so hard to recover. Oh! if so, then wee shall not be moved in all the tumults of this hurrying world, the malice of Tyrants, the declining of Hypocrites, the great jollitie of Timeservers, the scuffling for honours and great things: but this peace shall calme us. Againe, if this peace of heart by justification be in

The fruits of the sealing of Baptisme.

1 Pet. 3, 21.

Rom. 5. 1.

Ephes. 6. 15.

Iam. 1. 2

Phil. 4. 7.

us,

us, it will present us with an holy complacence in our estate, a sweet content in God above any other object: as one that hath found a Pearle, hath a fuller contentment, than in the corne, cattell, and trifles formerly possessed; this comprehends all and drownes them: And the heart of such a man is at ease, he carrieth more about him than they who have large possessions. So, there is not onely a quietnesse from former warre: but an excellent reflexion of welfare, such as was in *Adam* ere he sinned; and in this, better, that he desires not to change it for any other. And lastly, to this present sweetnesse and joy, there is also afforded to such a soule, an undecaying taste of the glory to come; a liuely hope and waiting for it, as one who hath an earnest in hand of a full summe, waiteth for that summe to be wholly paid at the day appointed. So is it here. The peace which worketh sweetnesse of spirit for the present, enlarges it selfe further, and gives the soule a taste of that eternall joy which it shall possesse hereafter, when it shall put off this corruption, and earthly tabernacle for one not made with hands.

2. Secondly, the Spirit of sealing hath fulnesse of faith in it. Its therefore compared to full sayles of wind, which carrie the ship an end. Is it so with thee? Art thou free (in good measure) from a life of sence, from judging things of God by the outsides? Canst thou rest in this, that although thou neither heareſt voyce from heaven, nor seeest shape, yet there is a Sun within the clouds? There is a God, and all the fidelity, truth, and love is still in the promises, which ever was without shaddow of turning. Art thou by this faith, carried above those feares, doubts, distempers, which (when the coast was mistie) thou wert annoyed with? Walkest thou now with cleerer comfort, joy, and perswasion of Gods love, providence, promises? Is thy heart as the Arke above the rockes? Is it farre otherwise with thee in the frequencie, the dismalnesse of thy unbeleefe, than formerly? Are thy buffetings, temptations, lusts, well blowne over? Then hold and nourish this fruit in thee, knowing it is no common thing. But Oh Lord! where is the man to whom I speake this?

Heb. 10, 22.

Rom. 5, 2, 3, 4.

Gen. 7. 10.

3. Thirdly, nourish thy liberty. Was it wont to be an usuall thing to thee to be clogged with the weight of sinne, *Heb.* 12. 1.

Heb. 12. 1.

vexed with the fiery darts of Satan and his noysome buffetings; tossed with strong lusts: Was the worke of God irkesome, painefull to thee, hardly drawn to it, soone unsetled? How is it
2 Cor.3.17. now? The Spirit of sealing is a free Spirit, 2 *Cor.*3. 17. The Lord is a Spirit, where he is there is libertie. Dost thou now
Luke 1,6. walke in and out with the Lord as a sonne in the house, well provided for? Rid off thy old chaines; enlarged to runne the
Psal.119.32. Commandements of God with chearefulnesse. Hast thou freedome from thy old feare? Hath the Lord both overthrowne the court of sinne and bad conscience, and all the officers of it? Canst thou meete the Bayliffe securely? Canst thou as a free
Gal.5.1. man, looke upon Satan, hell, death, without horror? Nourish it and be thankefull for it.

4. Fourthly, Hast thou the boldnesse of the Spirit of adoption? Canst thou come to the Lord in prayer, with holy confidence?
Rom.8,15. Is thy slavish heart gone? Darest thou call God Father by good
Verse 26. proofe and triall? Doth the Spirit of God teach thee to pray?
Zach.12.10. Doth it purge out thine owne spirit of selfe, of gifts, of forme, and teach thee to pray wisely, with feeling and groaning under thy corruptions, seeking more mortification of heart and spirit? Art thou so fervent, and frequent as one that knowes his welcome? Canst thou lay in daily for thy selfe and others? Blesse God for thy portion, and prise it.

5. So fifthly, Hast thou the spirit of holines & purenes? If thou be sealed by the assuring Spirit, thou are sealed by the holy Spirit of God: How doth it appeare? Is there love of purenes and holines, a loathing of all falsehood and profanes in thee? Hast thou got-
Deut.33.16. ten a pure title unto, and use of all ordinances, blessings, and ad-
Tit.1.15. ministrations of God towards thee? Art thou able to say, *To the pure all things are pure?* Dost thou grow more fruitful and plentifull in holines, all holy means (meditation, fasting, conference) holy duties (compassion, mercy, love, pietie, sobernes,) holy gra-
2 Pet.1.5,8. ces, (as faith, hope, patience?) Dost thou adde grace to grace, so
2 Pet.3,ult. as thou maist not be unprofitable? but grow, be rooted and set-
1 Cor.15,ult. led? still then I say nourish these. I assure thee, this world is not for such matters; blesse him that hath called thee out of it: & in the strength of this seale of Baptisme, walke on (as *Elia* did) to
1 King.19,8. the mount of God. Grieve not this sweet Spirit by any lusts,
Ephes.4,30.

or roote of bitternesse; keepe the world under the girdle of this Spirit, provoke him not to forsake thee, but having felt his sweetnesse, let him not depart from thee, till hee have conducted thee into the land of righteousnes. And know, if this Spirit be given thee, thou keepest a costly thing, which not all they have (who yet beleeve) in this measure: deceave not thy selfe about it, and if thou have it, nourish it carefully. For as the traveller, who hath nothing to lose, is careleſse of theeves; so know, thou that hast such a charge, hadst need be jealous, least Satan, the world, and thy evill selfe rob thee of thy treasure. And this be said of this 3. generall also of the end of Baptisme: and so of the whole doctrine and use of Baptisme (the more largely, because I shall touch it no more, as I purpose to doe the other) Oh! how is it to be lamented, that the knowledge and use of it, is no more understood by our Ministers and people! Ephe. 6. 18.

Chap. VI.

Of the Supper of the Lord. The description and parts of it. And first of the Sacramentall Acts of it.

I Come now to the Doctrine and discourse of the Supper of the Lord: wherein, as I foresee, that those things which do peculiarly concerne the handling of it, will take up much more roome than the former of Baptisme, (as being the Sacrament of growen ones, and therefore having in it more life for present administration and use, than the other of Infants:) So also, I see much labour is spared me in this latter, because of those generals which unavoydably have been handled in the former; I say so far as those things do agree to the Supper, subjects only being changed. So far then as ought hath beene toucht before, of the Order, the Constitution, the Acts, Grace, or Sealing of Baptisme, which may sute and agree with this of the Supper, let none looke for the Repetition of it: onely in such grounds, I will content my selfe to point to the speciall application in few words, and dwell the longer upon things, peculiarly proper to the Supper. And those are these three:

The

The Acts to be performed; The distinct grace offred in it. The speciall end of it, which stands in the sealing power, and the object wherabout its occupied.

Description of it. The Supper of the Lord then, (to describe it first:) is the second Sacrament of the Gospell, consisting of Iesus Christ exhibited in the Bread and Wine, wherein by certeine Acts, duly perfourmed about the Elements; whole Christ-body and Blood is conveyed to the Soule, for the sealing up of her Growth, and encrease in the Grace of the Covenant.

1 Branch, of the order. First, I point in a word at the order. In the first Sacrament, I noted the impudency of such as will invert Gods order; Now in this I taxe the Distrust of such as profit not by the connexion of this to the other. Who so then have truely tasted of the Grace of Baptisme, and have lyen in the wombe thereof; Let them come in, and humbly, yet confidently, plead for the succor of this second. For the Lord who hath no superfluous nourishment for Bastards; yet wants no necessary releefe for sonnes and daughters. The Lord is not as that worke-man, who having built the house leaves it at Randon to whose will, to mend; it may droppe downe to the ground for him, its none of his: But the Lords buildings are all his owne, and hee compts it no lesse perteining to himselfe to keepe it in Reparations, than first of free grace, to make it an Habitation of his owne, by his Spirit. Yea, the new borne Babe, whimpering for the breast, pleads not more effectually with the tender mothers heart, to give it, than that Soule which is really bredd the Lords, hath liberty to cry, *Abba father*, sustaine mee, preserve mee: I am thine Lord, save me, mainteine thy lot and portion in me, as by al holy Ordinances of support, so by this thy Sacrament, as most peculiar to that end. Lord of thee I am, 1 *Cor.* 1. 30. Blood, Flesh, Bone, all I am, I am from thee: mainteine the Creation of thy hands by all meanes, against all enemies, in all spirituall welfare and prosperity, meet for thy glory, and the good of thine, so farre as all thy Promises, and Priviledges (belonging to the members of thy Body) can effect it. Remember, it will be as great a dishonor for thee, to leave the workmanship of thy hands, as if thou hadst begun to build and given over thy worke at the first.

Vse

1 Pet. 2. 2:

Psal. 119. 97.

Se-

Secondly, I say, it consists of Iesus-Bread and Wine: Sacramentall union hath beene toucht already. Heere I adde, that the Lord Iesus, who unites himselfe to his Word of Promise to his Beleeving ones, bidding them, *Eate good things, and delight themselves in fatnesse*; Thereby, putting into his Word the spirit of nourishment, refreshing, and support to the Soule, doth also unite himselfe to Bread and Wine, (both Vnions are Spirituall, both Verball and Sacramentall, yet Sacramentall including the Verball is above it) to convey Spirituall refreshing more fully, more immediately, more lively into the Soule, than by the former alone. As if hee should say, Oh! poore Soule, I am content to unite my power and fulnesse of strenght and comfort, not onely to my Word and Promises, but even to my Creatures also, (and yet thinke it no abasement neither) for thy good: I know thou hast as great need of a signe of my good will and love to uphold thee, as ever thou hadst of my Creating power to forme mine Image at the first in thee: If there were use of both Word and Water to become a seed of Regeneration to create thee: there is as great use of the same word, and Bread and Wine to cherish thee. No man ever hated, but preserved his owne flesh: To shew then how deare thou art to me (even as the wife to the husband) loe nothing shall ever part thee and me, which I can doe for thee: I that was with the former to breed thee, will bee with the latter to feed and nourish thee: no necessary aid shall be wanting, for all ends meet, as well to keepe thee fat and wel-liking in goodnes, as to make thee good; I who created thee of nothing, yea of worse then nothing to bee mine Image, will not faile of good to make thee better: therefore acknowledge my love and faithfulnes in both.

2 Branch, The cõpound. Esay 55.2. Ephe. 5,29. Psal. 84,11. Esay 57,19.

Vse. The Vse may bee to convince all such as have a smister and unequall conceit of the worth of Sacraments, as if the necessity and Sacramentall union of one, were not as essentiall and thankworthy as the other. Papists first, although they magnifie both Sacraments too farre; yet debase the Sacrament of the new birth, under the other, which they call of the Altar: Here they put all their confidence, and lay all their treasure; Christ shall not onely bee united Sacramentally to it, but even Tran-

Against two sorts.

substantiated into it: its their Pandora, to which they have brought all their base additions to adorne and set it foorth: whereas the union with both these is one and the same for
2. their severall use: and if not equall, then none at all. Contrary to whom, is another conceite of such as thinke, there is lesse use of this union than the other: seeing the Church may farre worse want the Sacrament of ingrafting than the other. To which I answer, that although in some respect its not to bee denyed that the Sacrament of a Christian being, hath in it selfe a preheminence above the other of well-being; yet in the wisedome of the ordeyner, and for the continualnesse of use which the Supper hath to repaire the daily wanzings and decayes of the soule: its most certaine there ought to be made no comparison betweene their necessity, no unequalnesse to bee imagined. But as the child being asked whether it love father or mother best, is taught to say, I love them both best, I love neither better than other; so ought a Christian to say of these. Whereas the administration of God in the old Church is alledged, That their circumcision was long without a Passeover: I answer, What God can doe by one when he denies another, is not here debated: but rather what esteeme he requires of both, so long as both equally may be enjoyed: Nay further, we know God bare with his Church for the long intermission both of Circumcision and Passeover, after the ordeyning of both: how much more shall hee not tollerate onely, but supply abundantly the necessary want of the one, if persecution compell it? But otherwise in the liberty of both, who should dare to dreame of an inequality?

The materials of it. Now I come to the materialls: and first of the Elements, to wit, bread and wine: whereof, because I have spoken somewhat before, therefore here I will content my selfe onely to
Foure things. treate a little of these foure particulars. First, the sensibleness. Secondly, the aptnesse. Thirdly, the simplicity. Fourthly, the fulnesse of these two Elements.

The first sensibleness. Touching the first, seeing the Lord would have these Elements so plaine and sensible resemblers of heavenly nourishment, how sensibly should our soules bee lifted up by them to the things resembled?

It

It comes to my minde what *Moyses*, *Deut.* 8. 2. 3. &c. tells the *Israelits*, that the Lord had so palpably discovered himselfe to them in the Wildernesse, that for shame they could not but know, beleeve, and obey him. The Lord (saith he) hath revealed himselfe to all your sences, yee have heard his terrible voyce in the mount, yee have seene the rocke gush forth water, a Table spread in the Wildernesse; all other wonders, you have felt him on your feete, your shooes not waxing old; worne him upon your backes, your apparrell not tearing: and shall the Lord be still a stranger? So I may say heere! you grope him, touch and tast and see him in Sacramentall bread, and doe yee remaine distrustfull? *Use.* Act. 17. 27.

Objection. But they seeme not to have any such power in them.

Answer. They are, I confesse, as the craggy hill which *Ionathan* and his Armorbearer went up, upon all foure, when they were to goe fight against the Philistims: We know what *Ionathan* said to his servant: Bee of good courage, if God give us a signe that our journey is from him, we shall prevaile. So I say, this hill is craggy, and there is small likelinesse of overcomming if we looke to carnall reason: But seeing these Elements or rather the Lord in them, say to us, Come up, be wee of good cheere, beleeve and goe up, the Lord is with us, and hath given us a signe, that we shall prevaile, as unlikely things as these may seeme, to resemble and convey Christ our nourishment unto us. 1 Sam. 14. 10.

Secondly, as touching the aptnesse of Bread and wine to exhibit the nourishment of our Lord Iesus: wee may consider how like to himselfe the Lord Iesus is, both in his word and seales, rather ayming graciously at the most easie, peculiar way to let in Christ, than dealing in some darke course, little to the purpose for our good. He knew it was no easy thing for flesh and blood to be subdued to the Sacrament of Christ our nourishment: therefore he offers him most aptly and fitly unto us, that like might carry us to like: As he saith, 1 *Cor.* 14. 19. *I had rather speake one word in the Church to understanding and edifying, than* 1000. *in a strange language.* So, the Lord had rather give us one or two signes of our spirituall refreshing, with 2. *Aptnesse.* 1 Cor. 14. 19.

with propriety and facility, than a 1000. with darkenesse: And why? because hee knowes they are mysteries which he offereth both in word and Sacraments. If then he should speake to us in strange phrases, a farre off, or offer us Sacraments of things intricate and obscure, how should wee conceive him
1 Cor. 14, 8. when a darke thing is opened by a darker? If the Trumpet give an uncertaine sound, who shall prepare to the battell? Sacraments are Gods legacies: If then wise men would not leave legacies unapt to their children, as Bookes to an Idiot, or shop and tooles to a Student; but wise and apt gifts according to the use of such as are to enjoy them, how much more the Lord?

Vse. The use is to confute Popish preaching and Sacraments in point of their obscurity. Alas! farre are they from Crucifying Christ plainely before the people, by manifest ripping up of
1 Tim. 3, ult. the mystery of godlinesse, Christ incarnate, crucified and ascended, to be the life and support of his Church. Rather they maintaine this principle, That ignorance is the mother of devotion, and wrap Christ againe in his swathe bands of darkenesse, that no man may conceive him: yea, when they have so handled the matter, that the people are carryed furthest from Christ, both in doctrine and seales, then are they quietest and their hearts most at peace. A signe that Sathan the God
2 Cor. 4, 4. of this world dwelles among them and keepes all locked up in peace, mindes, consciences and affections, so that the light of Christ might not enter, but rather all profanenesse, Idolatry might beare sway. As for the aptnesse of nourishing Elements, what shew is there left in their Sacrament of their Altar, either in the matter, (which they have taken in part from the people) or in their administration (which stands in Heathenish obscurities and rites of no significancy:) or in their scope, (which is to give God a sacrifice, not to take from him any nourishment.) Therefore let us abhorre them: and both blesse God that hee hath not quite suffered us to be drowned in their darkenesse: beseech him to purge us more and more in these ordinances, and especially grow more capable by them: for if these Glasses will not helpe us, we are not dimme, but blinde.

I proceede to the third, the simplicity of them. We see by what homely naked Elements the Lord Iesus resembles this spirituall nourishment: not by costly bread, spiced and delicate, nor by compound and costly drinkes (such as some nations, Turkish and others use at this day) such as might better sute with the palate, than ought else: nor yet with costly state of Celebration: but homely bread and common wine: yea, and that when the bellies of the Disciples had beene filled. To the hungry and thirsty, meate and drinke is welcome for it selfe: But our Saviour offring these to full stomacks, would have them to know, that other things were by him intended. 3. simplicity.

The use is to confute all Popish bravery in the administration of this Sacrament; their apish ceremonies and trickes used to set forth Gods materialls, as if hee were too simple for them: Oh! They must have so many pompors Rites of Altars, Adoration, Circumgestation, as if Gods naked Elements were base things. Nay their cursed transubstantiation, as it offends in other higher respects, especially in turning a base creature into the similitude of God: and so destroyes all Sacramentall relation: so also against this in speciall, that it destroyes the plaine homelinesse of Gods invention, thinking that except bread and wine turne flesh and blood, their goodly Idoll is disparaged. An abuse properly to be taxed in this place, for in the other Sacrament, they maintaine no such Transelementation of common water, into the water or blood of Christ.

Secondly, it should teach all true receivers of this Sacrament to take order against a carnall heart in their comming to or taking of this Sacrment. Let our hearts be to all carnall receiving, as the stomacks of the Disciples now were to bread and wine, whereof they were filled. Come to the Lord as one weary of thy sensuall appetites and objects. Bring not the thoughts of thy trade, money, belly, pleasures thither: Its an holy thing of the highest nature which the Lord offers thee: If thou shouldst behold all precious outward objects of gold, and silver and Iewels to melt and run downe the streets, how base they would be? Thinke here when thou commest to this *Use.* 2.

Sacrament

Sacrament, and seest the Lord Iesus offered under such bare & poore creatures; that God sets him above all outward glorie of the earth, and would shew thee his glorious grace in the true lustre thereof, so that no base thing should eclipse it; Bee then, or strive to be as Christ would have thee, wholly spirituall, and set thy affections upon thy treasure, where Christ sits: looke not upon the outside, behold not the ragges and cloathes of Christ risen; but heare the Angell, saying, Behold he is risen, he is not here. That Lord Iesus whom here thou seest in his spirituall grace, farre better than any carnall bravery can expresse, a naked simple Christ present to the naked, plaine and honest eye of faith: I say, him thou shalt one day behold at his second comming, confounding all the pompe of the world, so that not a stone shall bee left upon a stone. Say with *Paul*, If I were to know Christ upon earth, yet would I not in the flesh.

Col. 3, 1.
Luk. 24. 5.
Matth. 24, 3.
2 Cor. 5, 16.

Fourthly, the fulnesse.

Fourthly, for the fulnesse of these Elements. For wee see that our Lord Iesus would separate and sanctify, both as well as one, to typify full nourishment: Bread is the staffe of life; wine the cherisher of the Spirit: Both make full nourishment, and therefore well succeede the Passeover which was wholly to be eaten or burnt. To teach us to abhorre that cursed Popish stelth and sacriledge in taking the Cup from the people, pretending that the other of bread conteines it: For what is that to us, that God can exhibite the power of both in one? We looke in the Supper, not what his unlimited, but his revealed power is: hee will so worke by power as he is pleased, and willeth to worke not otherwise: Therefore in reversing the signe, they doe quite disanull the Sacrament. Other uses shall be added when we come to their proper places to treate of the second generall, Christ nourishment: and how wee ought to come in the sence and triall of our wants to the Supper.

Exod. 12.
Vse.

Of the acts of the Supper.

Now I come to the outward acts of the Supper. Ere I speake of them in speciall, this I adde to the former, that all acts and rites of this Sacrament are then duly performed, not onely when persons are duely qualified to give and receive: but also when the Institution is punctually followed, because that is our Canon to goe by in this kinde, which neither Minister nor people

people must transgresse, eyther by excesse or defect. For if once any liberty be allowed men to chop or change herein, certainly there is not greater varietie in dressing our bodily diet (each stomack affecting her owne way) as there would poove diversity of fashions in giving and receiving the Sacrament. Therefore one ancient institution must overrule all persons, times, & administrations. And looke what I sayd before about the choyce of Elements, and such like things: the same I say of the administration of that Sacrament, that all must fetch their warrant from hence. I doe not meane that each circumstance of action, which our Saviour or the Disciples performed, is necessarily included in the Institution: No, there may be sundry personall acts done in this or any other service of God, which when they are done, become worship, and yet are arbitrary to doe or not, as the persons are disposed; onely plaine and unavoydable respects of defilements, and true scandall, are to be avoyded: But by [Institution] I meane those essentialls of matter and perpetuall rites about it, which our Saviour himselfe and his Disciples performed. These I affirme are indispensable, both one and other: It being as sinfull to offend in the due forme of Baptizing, as in changing the Element: and so, as unlawfull to alter the words of Institution in giving the Supper, as in changing the Elements, or in taking away their number. And hence it is that *Paul*, 1 *Cor.* 11.20. being to correct the foule abuse crept into their Supper, by Love feasts, calls them to the Institution, wherein seeing no such thing could be seene, therefore he pares it off as superfluous. In like sort the Church of Christ hath abhorred all such additions of trash and humane invention, as crept in, in their ages: as Creame, Salt, Oyle added to water; detraction of the Cup in the Supper, disanulling of the union, and turning the materiall of a Sacrament into the forme, so that there should not bee a difference in the thing signifying and signified: and so at this day we renounce the errors of the Greeke Church, mixing water with wine, and their old abuse of fire in Baptisme to marke the face of the infant: and infinite others of the like sort: some of which defile, others disanull the Institution, both infringe it. Yea, so solemnely ought the Institution to be performed, that 1 Cor. 11, 20.

by vertue of it, other vices and errors of persons (not so avoydable) are to be tolerated and excused from annulling the ordinance, though they are foule eye sores. The use whereof is, first, to prepare way to speake of the severall Acts following in this our discourse, with better savour: to teach us to observe them the more strictly, and to profit by the use thereof. Secondly, to make conscience, as neere as possibly wee may, of the punctuall institution of Christ, abhorring all other, as the way to superstition and confusion: and beleeving that all the grace and blessing belonging to the Sacrament (next to the ordeyner himselfe) depends instrumentally upon the sacred and inviolable institution of the Lord Iesus.

Now to the particular acts, and first of the Minister, then of the people, to repeate nothing before said of his qualification; Note, That the Minister being in Gods stead betweene him and the people, is to act those, all and onely acts which the Lord Iesus himselfe did, at the Celebration of the Supper: not as if he shared with Christ in the power of eyther ordeyning or sanctifying the Elements of himselfe, since all which he doth is both in the name of, and for the use of his Master, for whom hee is onely to make way in the hearts of the people: But as a Minister, he is for and in place of Christ himselfe, Christ being in him, (or the Father himselfe in Christ rather) the doer of all, as the Prophet of his Church. And the acts he is to discharge, are foure. Taking, blessing, Breaking or Powring out, and Distributing of the signes of both kinds.

I. Taking.

First, touching the taking of the bread and wine, it conteineth these two things. First, the culling out or chusing. Secondly, the setling of them unchangably to their service. For the former, Luk. 22. 19. The Lord Iesus, *Luk.* 22. 19. 20. tooke bread, and likewise the cup: that is, out of his wisedome, he chose out from among all other creatures, these two, bread and winee, to decipher the spirituall nourishment of his body and blood: so that by this choise, they have the prerogative to doe that which no other creature besides may. Now in such as choise, there must be a separation of Elements from their dishonour to honour: From baseneese and vileneese to glorious use: for what comparison is there betweene earth and heaven, the common creature in daily

2. things.

I. Separation from common use.

ly use, taken from the Bakers basket or the cellar; and the heavenly body and blood of the Lord? What shall then reconcile these? Surely the divine power of Christ: hee must take off the common and base cloathing of it; and as it is sayd of *Iehoshua* (for the typifying of the more honourable ministery of Christ above the legall) that his filthy ragges should bee taken off, and goodly pure garments put upon him: so heere, the Lord takes off the old coate of the creature, serving for all sorts, at all times, for corruptible or corrupt uses, so that (for the time being which it serves for) is is sacrilegious to conceive or use it for private uses: (as its said, *Eli's* sonnes thrust their forke into Gods Caldron and pulld out holy meate for themselves) but it is separate from men; its Gods bread and wine for his owne table and use. Zach. 3, 4. 1 Sam. 2, 13.

Secondly, the Lord cloathes them with honour: he brings them into his owne house, and ordeynes them to be vessells of use for himselfe. Not that this separation takes any thing from the natures of the creatures: nor yet that it puts any inherent holinesse into them: No, but onely takes them from common use, and puts them to an honorable and holy. And yet this must not bee conceived in a generall sence onely; as if there were no more in it, than in other creatures made pure to the beleeeer: For so each creature is pure to the pure: purified from the usurpation and curse, and sanctified by the Word and Prayer, to convey love from the giver, and to prepare the receiver for his service: But this is a further holinesse, such an one, as, though it bee not inherent, yet it is reall and in relation to the use the Elements serve for; it is a cloathing of honour and holinesse during the season of it, and that by vertue of Christ, who hath stamped it upon them by his owne hand. Tit. 1. 15.

Secondly, the Lord Iesus by taking, hath setled an abiding service upon these Elements: such as no mortall man might dare to reverse or deface, adulterate or change. For why? Who is able to amend the worke of God, or to adde to the worke of perfection it selfe? This separation being in a sort as the worke of Creation: which God seeing, approoved as good, and not to bee bettered: and therefore to last and abide for all 2. Setling.

ages. So that curſed be hee who ſhall meddle with this holy workemanſhip of Chriſt: His ſeales are in this as his word is, outlaſting and outliving the deviſes of men; through all generations, and abiding for ever. Choſen they were by the hand of a dying Saviour, yet immortall; and therefore no hand ſhall ever bee able to aboliſh them: If any ſhall adde or diminiſh from them, the Lord ſhall diminiſh their names from the booke of life; and adde unto them all the plagues written in his booke againſt all ſacrilegious theeves or uſurpers in holy things. But more in the uſe.

Vſe 1. Of the former branch.

Firſt then for the former points uſe. It ſhould teach us, to rejoyce, when we behold what coſt God hath beſtowed upon baſe creatures for our good: when *Naomi* ſaw *Ruth* come home full of the bounty of *Boaz*, ſhe asked her, Where haſt thou bin my daughter? One cauſe of her joy was, becauſe ſhe ſhould fare the better for her daughters change: So, there is no good ſoule which ſees this coſt beſtowed by the Lord upon theſe Elements, how he ſeparates the vile, and puts on a pretious garment upon them; but hee ſhould rejoyce therein for the good of his owne ſoule, and ſay, Lord I ſee this creature cloathed with honour, that it might carry him who ſo cloathed it, into my ſoule, and put on the Lord Ieſus upon mee the more eaſily, in all the riches of his attire, in all the fulneſſe of his grace and nouriſhment: I ſee no uſe the creature hath of it, but that all the excellent Nouriſhment which it reſembles, might be layd as by an hand in my lap. The Diſciples who ſaw their maſter uſually converſe with them in his poverty and baſenes, no doubt were raviſhed, when they beheld him transfigured & glorious: Oh! they ſayd, Its good being here, they were loath to depart: ſo may we ſay with the Author to the *Hebrewes*; Behold we ſee Chriſt who was baſe, now in glory, leading captivity captive, giving gifts unto men: yea ſo glorious, that he chuſeth rather to appeare in the honouring of poore Elements, than he would be wanting to us. Abroad we ſee theſe creatures not only ſubject to vanity in their uſe, but alſo abuſed by ſinfull wretches to corrupt & baſe ends: but when we come to the Sacrament, loe there we ſee them cloathed with honour & ſet apart to heavenly ends: ſuch as no drunkard, Epicure, ſwearer, or carnall-minded

Ruth 3,16.

Matth. 17.4.
Heb. 2.9.
Ephe. 4.8.

minded person (though hee prease to the Sacrament never so boldly) can atteyne unto; There they onely serve to reach out Christ the nourishment of his Church; they cease there to be perishing, and begin to be meate and drinke of eternall life. How should we blesse God for them? When *Bezaleel* & *Aholiab* were endued with gifts from heaven, to carve and ingrave wood, brasse and gold in a curious manner; who could have beheld a peece of rude wood or mettall, a little before common and mish apen, but now curiously set foorth with pictures and delights, serving for the Tabernacle and the honour of God directly; but he must needs adore the wisedome of that Arch-workman, who by such meane men could put such honour upon such poore creatures? Labour wee to doe likewise when we see what power the Lord shewes forth by his weake Ministers, and in his weake Elements, and draw neare to them with more delight. Exod. 31, 4, 5.

Secondly, how should this point convince all Popish transubstantiation? who maintaine that now the creatures are not what they were; but begin to be what they were not, and that in substance! Such speeches of the Fathers, must not be interpreted by Popery, but by this act of Gods separation? Which is not a separation of substances, leaving unsubsisting accidents behind; but onely of their common vilenesse of use, unto an holy one, during that time. Againe, how doth it convince their folly in ascribing to the Elements a divine nature, & an inherent holines? So that by the worke wrought they should convey (as a vessell sends forth liquor by a pipe) an holines to the receiver? No: nothing can of it selfe bestow that which it hath not: The Sacrament hath an holy use cast upon it, wch God overrules (as he sees good) to convey holines. But in thē (as themselves) there is no inherent holines. Their Churches, Altars, Superaltars, Chalices, Copes and vestments, if they were (as they pretend) holy, they have it from these and the like ordinances performed in them (except they be of the Pharisees blinde error, to think that the gold of the Altar, is better than the Altar?) If then Bread and wine themselves confesse, such holines is not in them: what shall become of these implements? *viz.* their Bookes, Bells, Candles, Reliques, Creame, Oyle, Salt, Spittle, and stuffe not of Christs, *Use 2.*

but their owne separation? So much of the former branch.

Vse of latter branch.

Touching the latter, let it be a comfort to all Gods people to consider the perpetuitie of the Sacrament of the Body and Blood of Christ, the nourishment of his Church. So long as Christ Iesus shall have a Church, till he drinke this Passeover in his heavenly kingdome with them, hee will see these holy signes (separated by himselfe to holy use) to abide therein: for hee hath setled them upon it for ever. What persecutions what confusions of Popery, what malice of enemies could ever prevaile these 1600. yeares, to robbe the Church hereof? As *Iachin* and *Boaz* abode while the Temple stood: so these two Pillars of Gods Sacraments shall never cease, till the ordeyner of them shall come to judgement! They may be eclipsed, the light, purity of administration defiled, and for a time sundry corruptions of men may bee permitted by Gods providence to pester the Church: but none of all these changings of the Sacrament into a Masse-sacrifice, none of their pollutions and superstitions brought in and obtruded upon the Church, shall prevaile. That setled separation of our Lord Iesus, shall give life to the Sacrament; and as the Church her selfe, *Micah.* 7.8. saith to those *Babylonians, Rejoyce not over me O mine enemy, for when I am fallen I shall rise*: Then shall she who upbrayded mee see it, and tremble, and be trodden downe as the mire of the streets: So may the Sacrament of Christ triumph over all popish enemies who set up a signe of contradiction against her, Masse and Altars and other defilements; Rejoyce not over mee, for I shall see thy ruine: the life of Christs ordinance shall give mee a rising and recovery, and I shall say, Where is now your mouth that scorned the Sacrament, where is your God of bread become? Oh! one day the Lord Iesus shall consume your trash with the breath of his mouth, and then his owne Sacrament and all his holy ordinances shall be set up in their purity, when all humane scurfe shall breathe his last, and say, Thou hast overcome Oh Lord! thy truth and ordinance have prevailed.

1 King. 7,21.

Micha. 7,8.

Revel. 11,

Vse. 3. Lastly, seeing the Minister hath deputed power from Christ thus to separate the Elements from common to divine use: It should teach him to begin with this act, and (as may be obteyned)

teyned) to take the materialls himselfe at the entrance of separation, and thus to separate them by vertue of the ordinance; not to leave it to his Sexton or Clerke to fetch from the Taverne as he list, and powre out at his pleasure; Better is an overplus than a defect in this behalfe. And for the first act, thus much.

2. Act of the Minister, blessing. Luk. 22, 19.

The second act of the Minister about the materialls, is blessing them: for so our Saviour *Luk.* 22. 19. is said to doe ere he brake them. Still I must put in this, that the Minister of himselfe can doe nothing: (oftentimes he is farre from being blessed himselfe) but the obedience to the institution doth it. Now by blessing is meant sanctifying: the word being taken from the ordinary manner of the Iewes in their feasts and meales, whose graces were called blessings, because the first word of them was, Blessed be God who causeth bread to grow out of the earth, and who giveth wine out of the grape, &c. From hence our Saviour is said to blesse bread and wine (though in another forme, and to an higher end, yet in generall) as in the use of the creatures. And the truth is, whosoever they be that dare come neare the Table of the Lord, and the blessing of the Minister, being privy of ordinary using the creatures without blessing, are fit to bee quite excluded from this Sacrament. Remember the phrase of this blessing issued from that.

What it is? Sanctifying. 1 Cor. 10, 16.

First by Prayer.

Now besides this blessing, although it properly denote Thankes, yet it includes prayer also: Both make up the blessing of the Sacrament. Our manner at this day is to say, Wee give thankes: not as if we did nothing else, or as if prayer were inferior to it; but so the use of speech hath prevailed. First then our Saviour prayed, and secondly praysed and gave thankes to his Father, and in both stood this second act of blessing. He was in this his act subject (as mediator) to his Father, and so acknowledged no lesse, *viz.* That looke what hee did, hee did deputedly from him as the cheefe Agent in the sanctifying of the Sacrament. And even so is the Minister much more to doe in his stead: not to arrogate to himselfe Popishly this power, but to abase himselfe to the lowest earth, as a worme creeping out of her hole, when he lifts up his heart in this kind to the Lord, in the behalfe of the Church, for a blessing upon

the Sacrament. Its farre from him or his intention, to make or not to make the Sacrament, it depends upon an higher power. For in this case without question, the greater is blessed of the lesser, to wit, instrumentally.

Why? For the former of these two, *viz.* our Saviours prayer: its not to be wondred at, that its a part of this blessing. For why? It was put up to his Father, to the end that he would give his solemne consent to it, and by his word establish it to bee a Sacrament. Even our blessing the creatures is by applying the Matth. 4. 4. strength of the Word; for man lives not by bread, but by each word of God. So that our Saviour here craveth a word from 1 King. 8. 22. his Father, for the blessing of this Ordinance. *Salomon* when he consecrated the Temple: what did hee? Applyed a word by Prayer unto it: Thou O Lord art so great, that the Heaven of Heavens cannot conteine thee: yet thou hast sayd, I will Vers. 27. dwell in this house, and make it a place of my residence: Oh! Matth. 12. 42. be it so? Now although a greater than *Salomon* be heere, yet lo, as being now deputed by his Father to this great worke, he beggeth from him, to set his (*Fiat*) to this his act of Institution. As if he should say, Father its not of my selfe, as man: Esay 42. 1. but from thee and thy command, I thy righteous servant have separated these Elements: Oh Father then, as the cheefe ordayner, shew that I have done nothing rashly and withont thee in this attempt!

Conteines 4. things. But more fully to speake of this Prayer of Christ, it conteines these foure things in it. First, as I said, The Lord Iesus having abrogated one Sacrament, and substituted another, craves a consent from his Father by prayer, as if he had said, If thou oh Father say the word, these Elements shall be Sacramentall, they shall be united to my Deity and flesh, they shall be conveyers of holy things, the blood, spirit, power & life of the Lord Ie- Ioh. 17. 22. sus into the soules of the faithfull. Oh Father then, as thou and I are one, so declare; that looke what I upon earth have done, that thou hast ratified in heaven: let not thine elect make any question, but that its thy will as well as mine, that these Elements be sanctified for such use. Secondly, as he begges of his Father, 2. Consent; so especially he craves blessing upon them. As *Salomon* in that his prayer begs, Oh Lord, since its thy will to dwell

in

in this house which I have built, therefore I beseech thee shew it by reall effects: When soever thy people shall be hem'd in by their enemies, be afflicted with famine, pestilence, sword, or whensoever they shall pray for any good thing: Oh Lord! looke downe from heaven, and let it be enough that thy people looke toward this house: Oh then meet them, and blesse them! So our Saviour here: Oh Father, I know thou heares me alway, and by name in thy consent to this separation of the Sacrament. But Lord, shew it both at this time to my disciples, & forever to the end of the world: Let them not looke toward this ordinance in vaine, but put the savor and foyson of thy Sons grace, strength, & refreshing into them; that they may actually conferre upon all hungry beleeving soules, my righteousnesse of satisfaction, and sanctification of merit in the one, and efficacie in the other, to sustaine them and encrease their comfort, both in their reconciliation and holinesse, as the neede of each requires. 3. He begges of his Father, that his poore doubtfull and weake people might understand this blessing to be granted, as well as himselfe, that they might come confidently to this Sacrament. 4. That by vertue of this his prayer and blessing, the Church might approach with confidence to the Throne of Grace to doe the like, that is, to blesse the Sacrament, both Minister and people, with hope to receive the like blessing upon their receiving.

1 Kin. 8. 28.

1 Cor. 1, 30. Exod, 20. 1.

2.

3.

Ere wee goe to the next branch, this may affoord us speciall use: let it be exhortation then to all poore humbled ones in the sight of unworthinesse, to all fearefull, distrustfull ones of themselves, that mourne for their dead, dull receivings, and that the Sacrament comes and goes from time to time with small fruit. Oh! Why is it thus with you? Is the Lord here, and you are not aware? Doe yee fare, as if the Lord bade yee come hither in your owne strength? Hath he not bestowed blessings upon it, and blessed it, yea, and (in spite of all divels in hell, corruption on earth, formalitie of the wicked) it shall be blessed: Why then looke yee no more firmely to the effect of this prayer? Let me adde one thing more, This prayer of Christ was but the first of his requests in this behalfe: Lo, as he is our Advocate in heaven, he plies this worke still, and followes

Vse 2.

lowes this first sute with his Father, to the uttermost, that he would apply the power of his death and bloud to his Word preached, and Sacraments ministred in his Church; so that no opportunitie is now wanting to second this blessing: doe not feare least God should have forgot this old prayer, for with
2 Pet.3,8. him two thousand yeares is as one day: But say it were not so;
Ioh.11,42. yet we have an Advocate daily to put him in minde of each occasion. So that if the Lord Iesus be all-way heard, when hee prayeth, its well for us, though old suits might be forgotten which is impossible.

But alas alas! The cold comfort we feele by the Sacrament is the fruit of our little denying our selves, cleaving to the Prayer and the Promise, *This is my welbeloved, &c.* If *Iehoshaphat*
2 Chro.20, 9. could so confidently goe to God, so long after *Salomons* blessing the Temple, pleading to be heard; how much more thou in the prayer of the Lord Iesus? Did not *Rebecca* and *Iacob* laugh and take courage (thinke we) when they heard
Gen.27,33. *Isaac* tell *Esau*, That *Iacob* was already blessed, and should be so? Why dost thou not laugh then to heare a greater and surer blessing from Christ? Why goest thou out of this Blessing and Promise, into thine own warme Sun, to compasse thy selfe
Esay 50,11. with thy owne sparkles? Thinkest thou it is with this great Master of Requests, as at the Court, that many requests may be made, ere one granted? No, no, The Lord heard his Sonne in his feares, much more his desires: bring thou faith and feare
Heb,5,7. not to receive a Sacrament under such a blessing, as the Prayer
Lam.3,17. of Christ lies in pawne to procure. Let thy heart be never so hard, empty, barren and farre from prosperity: if thou come in faith, the blessing is thine. Its noted by the Evangelist,
Ioh.12,28. That when Christ pray'd, *Glorifie thy name, &c.* answer was made, *I have glorified it, and will glorifie it againe.* Our Saviour tels his disciples, *This was for their sakes.* If thou canst by the eare of faith, heare this voyce, it belongs to thee.

Vse 2, Secondly, it should not onely be instruction to all Ministers, to sanctifie the Sacrament to the Church and themselves. But especially it should teach them to be humble in so doing, and
Gen.18.27. to come unto God in all abasement, even as dust and ashes,

when

when they come to aske the blessing of God upon this or other Ordinances at the hands of God. If a man having many children, especially his eldest Sonne and heire so obedient and loyall, that he never askes any boone of his Father, but hee comes in great honour and reverence to aske it; Will not this teach all the rest (except Impes and degenerate) to be much more so? Behold here thy elder Brother, the Lord Iesus, Lord of all, yet subject and begging every thing he needs, not for himselfe, but for his Church: and shall it not smite into thee one of the baseſt of all the family of God, much more humbleneſſe in thy prayers?

Vse 3. Thirdly, it should teach both Minister and people in their blessing of the Sacrament, when they feele their owne wofull baseneſſe, to be admitted to such a service, (as being privie to horrible prophaning of such Ordinances, and guilt of other sinnes,) to behold themselves, their Prayers and Preparations, in the person and prayer of the Lord Iesus, in which they may be accepted as if worthy. When they have once praid for blessing, Pray againe with *Hezekiah*, *The good Lord accept me, though no way prepared according to the preparing of the Sanctuary.* *Isaac* bids *Iacob*, come neere my sonne, that I may feele and know if thou be indeede my sonne *Esau*; and so comming in his linnen and roughneſſe, hee tooke him to be so, and blessed him. Do thou so and prosper. Chro. 30, 18, 19. Gen. 27, 18.

Vse 4. Lastly, by all this blessing of the Minister in the Name of the Lord Iesus, wee meete with no step of Popish Consecration, neither in point of their five blessing words, nor yet of inherent holineſſe put into the Sacrament thereby. Touching the first, wee see no warrant for the Masse Priests inchanting the Elements by his whispering the five words over them: for lo, the Consecration was ended, ere any of those five words were pronounced: and therefore, not those words, but Blessing and Prayer to God in the vertue of his first institution, and the promise made thereto, doe sanctifie the Elements. Which words of Prayer and Blessing, our Saviour did not (as a Sorcerous Priest) murmour over the Bread and Wine, but openly and clearely uttered them to his Father, in the hearing of the Disciples, for their edification. The dumbe Elements have

no eares to heare such a voice, but are meere patients in the Sacrament. And therefore wee abhorre that Popish turning of the Priest from the people to the signes, as a base inchanting ceremony; fitter to worke a blind and carnall devotion in a superstitious heart, than a sensible reverence and holy confidence of a beleeving soule. For the latter, observe that our Saviour begges for no inherent holinesse to be put into the Signes, save onely a conveying instrumentall holinesse, that the Lord would vouchsafe to use them to the ends of a Sacrament: that is, to make dumbe, seely creatures (incapable of any reall grace) to carrie reall holinesse into the soules and spirits of beleevers, onely capable thereof? Much lesse then did he, either by these or those five (as they misreckon) Transubstantiate them into his body. When God blessed the Sabboth day and hallowed it: Did hee infuse holinesse into the day? Are dayes, garments, vessels, houses capable of inherent holinesse? No, its enough they attend holy things: and ought therefore decently to be kept: otherwise neither are they holy inherently; nor yet actions and things therefore holy, because there done; but because they are so in their nature and institution.

Thankes.

I hasten to the latter branch of his thanks. Thankes is the second branch of Christs blessing: And so of the Ministes act in the consecration of the Sacrament. Wee have to note that thus it was in other blessings. When *Salomon* dedicated the Temple, one branch of it was solemne thanksgiving to God that had ratified his word and promise, enabled *Solomon* to perfect the temple, and made good that which he had spoken. The ascent of thanks is so great a glorifying of God, that cómonly it becomes a rich descent of blessing. And when prayer is offered to God without thanks, its no signe that the soule fastens upon God for the granting of those things which have bin desired. But our Saviour here, having had a commission from his Father to ordaine the Sacrament, takes it for granted, that hee was heard by him in this his request for sanctifying thereof to his Church: and therefore, together with the prayer doth also here annex his thanks for answer. Prayers and praises ought ever to attend each other, especially for things formerly received, that by the experience of former answer from God,

Why joyned with Prayer.

1 King. 8, 24.

our

God, our hearts might not be to seeke of confidence and hope for the present, and for time to come. For sure it is, our selfe-love doth so sway us in seeking what wee would still get, that the acknowledgement of what we have already enjoyed from God, is forgotten. Nay rather, even while they pray for blessing from God upon any of his Ordinances, or otherwise, it is our duty even then to give thanks, so farre as ws feele our selves to have praid in faith, and in the name of Christ: for faith in a manner presenteth the thing (which we doe warrantably seeke) unto us: And although I grant such a blessing may actually be denied us, yet our thankes shall returne (in such a case) into our bosomes, and shall be accepted of God.

Causes of his Thankes Three.

But in this case of our Lord Iesus, and his thankes, the case is altered: for hee gave thankes in assurance of being heard, and upon promise thereof from his Father, without faile: and therefore he might with more confidence offer up thankes even with prayer. Sometimes it so fareth with his members, that even in the act of prayer, the Lord intimates their spirit, that they have prevailed: as we reade that some of the Martyrs had a kind of propheticall spirit given thē, so that some things which God had enabled them to aske in full assurance of faith, they received an answer from God, that they were granted; and therefore their prayers commonly brake out into praises, and themselves wrote and spake of those blessings as present, though there were some yeares still to come, ere performed. And no doubt such cases fall out still in the experience of such as are neerely acquainted with God, and strong in faith, that they have answer with *Iacob*, they have prevailed, even in their wrestlings: and therefore what doubt is there, but that then, Thanksgiving should be answerable?

The first cause Ioh. 11, 41.

Gen. 32, 28.

Use.

But I will not digresse to other meditations: The thanks and blessing of Christ here, should be full of comfort to the poore Minister of Christ, and all his faithfull people, in their blessing of the Sacrament; that they come to God for that which is already granted to Christ, and that even so assuredly while he praied for it, that at the instant hee received it as granted, and blessed God for it; and withall added his owne blessing to his Fathers, and gave his Spirit of blessing to the same Sacrament; from his

his Father and from himselfe so to attend it, that it might never be absent from it, in the matter of union Sacramentall, and further in point of true sanctification of it to all his members, to the end of the world, who should come in faith and repentance to receive it. Its not under a desired blessing onely, but a granted one, acknowledged, and therefore assured. Oh! that any should come with a drooping and sad heart, doubtful, and staggering to that Ordinance, upon which at the first institution, so great a handsell of grace was bestowed, and a promise of so great future blessing granted.

The second cause.

A second cause of his Thankes was, for that he foresaw, even now at his death and departure shortly from the earth, that his Father would not suffer the memory of his satisfaction and death to be razed out: but eternize it as a lasting monument in his Church. Hee foresaw that infinite honour and glory which hee should receive as a perpetuall tribute from his thankefull Church, and what praise the Father by him should obtaine at the hands of the faithfull, for the continuing of so lively, powerfull a memoriall of his death, and perfect Sacrifice offered to God for the sinnes of the Elect. The foresight hereof, that his Death should be a lasting Monument of himselfe, and a meane of perpetuall honour to the Father, through him, was another Branch of his blessing of the Sacrament. Oh! when he saw, God and himselfe had blessed it with their presence for ever, and that no enemy shoud prevaile against it; but that as *Esay* 55. ult, it should be an everlasting Name not to be forgotten, and as *Esay* ult. it should be a daily Sacrifice from Sabboth to Sabboth to the worlds end; that it should prevaile against the gates of hell, ignorance, and superstition, attend the Gospel for ever as a Seale of the Promise: and finally survive all base Pillars and Monuments of prophanesse and Idolatry. Oh! these things caused him to raise up his heart to his Father in thanks, and therewith to be rapt up to blesse his Name, and to set his Seale to the Sacrament. Be it so Oh Father; and be pleased to confirme this grant, and I in thy Name do blesse and hallow these Elements to be such memorials for ever.

Esay 55,13.
Esay 66.23.

Vse.

The use of this may be to us this: Never come to enjoy the Sacrament,

Sacrament, but to looke up to God in this blessing of the Lord Iesus, and to beseech him that it may be so continued: and to purge out from his Church in all kingdomes that detestable Idoll of the Masse, that it may not stand up as a signe of contradiction, against this faithfull witnesse of God: that the Lord would not so lay to his heart this our profanation of his Sacrament as to remoove it from us, and bestow it upon a people which should honour him with better fruit of it. Oh! how have wee in England of a long time plaid the Harlots, and after this 60. or 70. yeares of the Sacrament, waxen weary of it, and when any occasion of a Masse hath beene offered, ran by troopes unto it, as glutted with this Manna from heaven; how have wee lyen heavie upon the stomacke of God by this our transcendent abhomination, and excommunicate thing, deserving that the floudgates of all Popish trash should be let in upon us; and the Gospell, Ordinances, and communion of Saints quite defaced, and sent into another world from us: That, I say, either the possession, or the power of them should for ever be pull'd from us. Let so many as are free from this contagion, still keepe their garments unspotted, and still begge of God Revel. 14. 4. that the blessing once obtained by Christ upon the Sacrament may be still granted, that in spite of all Popish pollutions, Christs Supper may be kept pure in the Church for a Seale to his Covenant, and for the glory of the Father through the Lord Iesus.

A third, and last cause was, The view of that unspeakable Grace which the whole Militant Church should reape by it: That good which he foresaw the Sacrament should doe, caused him to breake out into this blessing. And to set his Seale unto it to the same purpose: That as his Father had granted it to such an end, so himselfe also blessed it; as if he said, Goe my blessed Ordinance, be the Legacy of my Church, and seeing the Father hath made thee an instrument of so endlesse comfort, and strength to the weake soules of my people; take my blessing also with thee; Loe, I am now offering up my body and life upon the Crosse, and I convey by them all the merit and power thereof to the hearts of my people, when, and where, and how oft soever they shall partake it. It is no question, but The third cause.

that

that our Lord Iesus mourned in Spirit also, to behold the errors, and infinite abuses both of doctrine and practise which should ensue in the Church, through Popish corruption, and base customes and profane unreverence of men; yet all this hinders not his Thankes for the blessed fruit of the Sacrament.

Vse. The use of which is, That we also, both Minister and people, doe thus raise up our hearts to God in the meditation of these things. First, if wee could but consider how exceeding great a blessing it were, to see one heavie soule comforted, one doubtfull heart resolved, one staggerer setled by the Sacrament: How might we be provoked to blesse God? Nay, when we consider how many the true Ministery of Christ Sacramentall, hath humbled, broken and converted to God; by a due esteeme of a mountaine by many little mollehills; How great may we imagine, is that crop of grace and blessing which the Sacrament purchaseth to the soules of Gods people, throughout the Church? But alas! our Saviour beheld this by the eye of faith, and by the simpathy of love to God and to the elect: the glory of the one, and the good of the other: We rather looke at things with a dead eye of common forme, and base custome, and blinde hope that so it may be, and enquire no further; whereas, if wee observed narrowly, both our owne gaine, and the fruit that others reape by receiving aright, the Sacrament day should indeede be a blessed day of dayes, a day of Praises, and wee should not in vaine call it an Eucharist (which signifies thanksgiving) but really and from experience. We should in the consideration of this exceeding goodnesse of God, to our selves, and to the whole communion of his Saints, breake out as *Debora*, *Iudg.* 5. and say, I rejoyce for the people of Gods welfare, and for those that came in faith, and departed from the Congregation with comfort. Their good should be our joy. This is the fellowship in graces which the Church of God hath one with another: to rejoyce with them that rejoyce, and to mourne with them that mourne. Both are parts of Christian sympathy. What Christian soule, what true Minister of God is there, who should not seeke to thrust from this holy banquet, all profane and brutish ones,

Iudg. 5. 9.

Iude 12.

spots

spots of Assemblies, eyesores to the godly, and the reproach of Gods Sacraments? And who is there, who seeing such intrude themselves, should not mourne for their owne, and the lot of the Church, who must be pestred with such? Oh! what a quayling it is to our joy to behold what coruptions and corrupt ones hang upon these Ordinances? And so much for the second act of blessing.

The third Sacramentall act of Christ and the Minister, is the breaking and powring out the Bread and Wine. In the opening hereof, marke two things: First, the order of it: Secondly, the Act it selfe. For the first, Why did Christ first blesse, then breake and powre out? Answer, That he might resemble the order of his owne satisfaction. For first he was annointed or qualified in his person to satisfie, set apart and sanctified to it; and then he was Sacrificed: to have separated or blessed them after the worke of the Crosse performed, had beene needlesse: and so, to have beene first crucified, ere blessed and called, had beene Sacrilegious. Even so here in the Elements; resembling his separation and death. The third act. Breaking.

But for the act it selfe, consider two things: first, What was it? Why was it? For answer to the first; The breaking of Christ was a taking of the loafe, and a breaking thereof with his holy hands into gobbets and morsels meet for his disciples; not minsing the bread, and cutting it with a knife into small bits, nor yet into overgreat pieces, but I say into morsels competent. I doe not quarrell with the custome of cutting with the knife: for (as I said before of sprinkling the water, so I say of this) I disanull not the Ordinance thereby: yet still I say, I would rather chuse to cleave to the institution in so plaine an act of our Saviour, if it may conveniently be done, than to balcke it. And the rather, because it may savor of some Popish niceneſſe: For as they weare white gloves when they meddle with the Elements, and touch them not with their bare hands, pretending more reverence to be in a beasts skin, than a mans naked hand; so some thinke it too homely perhaps to breake the bread with their hands, in comparison of cutting it with a knife. To such I say, that they are too nice herein; and the institution of Christ much more to be followed; the Two things in it. 1. What it was?

Minister himselfe breaking it, and no leaving it (as sometimes is used) to the Clarke or Sexton to be done.

2. Why was it? Secondly, why was it? I answer, for sundry causes: first, to parallell the Sacrifice of the Passeover, (a type of Christs Supper,) which was to be slaine, and the bloud of it sprinckled about: 2. secondly, for a more meete apportioning of the bread of the Sacrament, and the Wine to the easier use of 3. the Receivers, than in the whole loafe or flagon: thirdly, and more principally to represent the voluntary offering up himselfe the next day upon the Crosse for an oblation to God: Else he would have chosen some other, to breake and powre out; but in doing it himselfe, he typified his laying downe his Ioh.10,18. life freely, when as else none could have taken it from him: for when his apprehendors were cast upon the earth, then did he 4. yeeld himselfe to their hands: fourthly, to signifie to the Church, that although the Lord Iesus were in himselfe the fountaine of all life and nourishment to his Church, yet his Church could no otherwise be capable of him to such ends, than by vertue of his being broken upon the Crosse. He was as Zach.13.1. a sealed fountaine before, but now set open for the Church. This Reason I would have well noted. No other way, but to be broken, could make him meate and drinke indeede. The Butt of wine in the Celler hath wine of excellent quality in it selfe, but except it be broached, none can be the better for it. Cant.1,3. Hence the Church in the *Canticles* cries out, *Thou art as an oyntment powred out*; *in the savor of thy oyntments we will follow thee.* Ioh.12,2. As that box of oyntment, *Iohn* 12. 2. which was broken upon him, and powred out upon him, so that all the house smelt of it. Hence the holy Ghost especially dwells upon his powring out of his soule unto death: his being broken Esay 53,12. for our transgressions, and other the like phrases there, *Esa.* 53. Rom.3.25. And Saint *Paul* dwels upon his bloud-shed, *Rom.* 3. 25. ane in twentie other places; to shew that nothing but death could make us the better for him, either in pardon or Sanctication: No incarnation of his, no Innocency, Miracles, no Compassion, Teares, Love, Reproaches, Preaching, Prayers without his being broken, could make him usefull to us.

Fifthly,

Fifthly, as he could doe us no good save this way, so there is a further thing in it; for Christ could not be broken for nourishment, till hee was for expiation and attonement. By being once broken by death, he both paid the price of wrath, and also became meete nourishment; Christ being made ours to pardon, is also made ours to feede and furnish our soules with all graces of his Spirit: the Supper is so the Sacrament of our growth in the Lord Iesus, as first hee is our growth in faith and Iustification, and then of holinesse. 5.

But here is an objection: How can Christ be broken for our nourishment, whereas the Scripture tells us, *Not a bone of him should be broken*? Answer: No necessitie lay upon Christ to be broken. according to the uttermost measure of breaking: Onely essentiall breaking and powring out of his soule by death lay upon him, and this was necessary to make attonement for sinne; else no union could have beene purchaced with God, nor any fruit thereof in either restoring of life, or continuing welfare unto it restored. The Providence of God was such in the alleniating of the Crosse and breaking of Christ, that hee was dispensed with, as touching those exceesses, extremities, indignities which else might have lighted upon him, had not the excellency of his person, and his sufficiencie to satisfie, taken them off. Therefore whereas the Law was, that the bones of the crucified should be broken, to hasten their lingring death, the Lord Iesus his bones were not broken, he being dead before; and so it was with him, in the continuance, in the hellish measure of torment, that hee was freed from them, It was enough that hee was so broken, that the bande of soule and body was dissolved, and his soule was powred forth unto death. *Objection.* Iohn 19,36. *Answer.*

The uses are weightie, first of Confutation of Popery. And that, first in this, that they make a meere apish Pageant, and Poppet-play of this Sacrament, yea, rather an enterlude to please and delight the fences of the blindly devout, than a resemblance of the crucified body of the Lord Iesus for the comfort of the Church. But especially that they destroy the essence of this act of Breaking. In steed whereof, they come and bring *Use.* 1.

an whole unbroken Element, made of a fine delicate wafer, round and whole: And as for powring out the wine to the people, they never powre out, nor allow any at all unto them, but keepe it quite from them. Thirdly, they professe not to act the part of the Father, reaching out the broken body of Christ to his people: but their Priest sustaines rather the person of a false Church, and an Idolater, to offer up to God a Sacrifice of Christ, for expiation: destroying the power of Christ our onely Oblation, offered by himselfe, never more needing to be offered. And whereas we presse this argument against them, they flie to a shift which overthrowes their cause, saying, They offer an unbloudy sacrifice in their Masse, not bloudy as that of the Crosse. In all three respects, being the most wofull enemies of the Sacrament.

How Papists enemies to a broken Christ

For first, they act it as a thing of mirth, not as a broken Christ: secondly, they neither breake nor powre out to the use of the Congregation: thirdly, they professe to have so little neede, that God should give them his broken Sonne, that they bid him take him backe to himselfe, for they care not for him; nay, they give him backe with a mocking of God, and say, they offer him an unbloudy Christ and unbroken: whereas its sure, if the Lord Iesus had done so, hee had blaspheme and not satisfied. Cursed be all new offering of a Christ, as a propitiatory Sacrifice to God; or offering of a Christ without bloud. Thou shalt as soone satisfie wrath by thy owne, or by an Angels, or Saints Prayers, as by a Christ unbroken and unbloudy. A Christ neither broken nor bloudy, is an Idoll, nothing in the world, neither meete to satisfie, nor to nourish: So that, forasmuch as the Church of Romes Sacrament is a Christ no Christ; no price, no pardon, no peace, reconciliation, or eternall life, is to be found there: We beseech God for ever to deliver us from her, and our selves depart from her as a fatall enemy and destroyer of the Sacrament of the Supper.

Heb. 9, 22.

Use. 2. Secondly, This teacheth both Minister and people, to bring with them pure hands and holy bodies and spirits, when they touch, breake, powre out, take and eate these pretious mysteries; *For what communion can be betweene light and darkenesse, Christ and Belial?* The very Sacramentall acts alone, require

2 Cor. 6, 16.

holinesse

holinesse of all that thus draw neere unto God, least he be revenged of their profaning his Ordinance: And how carefull should the Minister be himselfe to act this breaking, and powring out, not leaving it to another: since thereby the voluntarie Act of the Lord Iesus is obscured: hee himselfe still freely giving himselfe by the onely hand of his deputed Minister?

Vse 3. Exhort. to diverse things.

Thirdly, and especially, let it be exhortation to all Christs people, to acknowledge the admirable wisdome of this his ordaining the Sacrament for us in so lively a manner, and under such powerfull signification. That whereas we come to the Supper for our nourishment and growing in faith, and grace in Christ: Lo, the Lord offers these under the lively signes of the Lord Iesus himselfe, and not onely so, but crucified and broken and powred out for us, even meete nourishment, meet to be apprehended by us in the act of his suffering, to secure us of our justification by removing of wrath; in the act of his preparednesse to nourish us, by cutting himselfe out into morsels for us? Oh! what life and sappe is there in a Sacrament, so offered to a poore soule, as crucifying Christ before our eyes, and giving him so, into our hands? What thankes should this draw from us? If *Esay*, Chap. 63. 1. could in the meditation of this point, so many hundred yeares before, ravish his heart, how much more we? How should the instruments of our soules peace with God, and welfare in him, cause us to cry out as he did, *Who is he that commeth up from Bozrah in his red garments, besprinkled with the wrath of God upon soule and body, by agonies, desertions, outcries, and dolors incomprehensible under that justice and wrath, the winepresse & fiercenesse whereof he trod?* And although he thereby was powred out to death, yet he so trod out that wrath that it shall never seaze after upon a beleeving soule; Oh! not only to thinke of this (as *Esay* did) a farre off, but to behold the very thing in the Sacrament, in a broken, powred out bloudy Sacrifice, made ready to our hand, both to forgive, refresh, and revive the assurance of both to our soules, what thanks and joy should it breed in us? How should it magnifie the power of the death of our Lord Iesus in us? He himselfe was wholy taken up in the joy of it (as bitter as it was) and shall not we? Reade *Ioh.* 12. 24. 32. when

Esay 63, 1.

Ioh. 12, 24, 25.

some Greeke Proselites preassed to have a sight of him two or three dayes ere his suffering, he pulls them to behold him dead, not alive: Except the wheate corne fall and die, it abides alone: If I be lifted up, I will draw all unto me; meaning by the word and Sacraments of this Passion. And shall not these ravish us much more?

Vse 4 Fourthly, what compassion and mourning should this sight
Zach. 12, 10. worke in us? Reade *Zech.* 12. 10. *They shall see him whom they have pierced, and mourne, and be in bitternesse, as one, for his onely Sonne.* I exhort none to whip themselves for Christ, (for wo be to such as mourne for him whom they should rejoyce in.) No, no, weepe for your selves: Come eate this Passe-
Exod. 12, 8. over with sowre herbes, and behold your selves in this Sacrament, who brake, rent, and powred out the heart-bloud of the Lord Iesus to the earth. Truly, if thou be not sensible of this thy sinne, and broken for breaking the Lord Iesus, thou art
Gen. 4. 10. a *Cain* to this *Abel*, and his bloud shall cry for vengeance against thee. Hearken to the voyce of Iustice, crying out, Either rend this sinfull cursed soule in pieces for her hypocrisie, infidelitie, profaneness; or teare the flesh of thy Son for him. Aske, oh Lord! why should not I have beene torne and broken rather for my owne sin? But thou hast laid the iniquitie of me upon him: Oh! how I am stung for the cause? Therefore I mourne, not because thou did spare me, and lay my guilt upon him, but because I was that speare, those nailes that brake his holy hands and sides, Oh! How few come into the Congregation thus abased? Behold thy owne just destinie in the broken body of Christ, and mourne. Oh, thus my pride, hollownesse, worldlinesse had handled me, if the Lord Iesus had not kept in! Moderate that frothy lightnesse of spirit, which beholds Christ in the Sacrament, as an object of all joy and mirth. Oh! Let it be thy sadnesse first, and thy gladnesse after. If the sight of a Page being beaten for a Prince, will cause the Prince to mourne, and see his errour in the Pages strokes: what shall the Page do then when he sees the Prince smitten for his prankes? Oh! such a broken heart would make Christ sweet in the Sacrament, such a mourning would bring joy. For why? As thou shouldest have suffered unsatisfyingly, except Christ had satisfied:

fied: So, he having freely broken himself for thee, hath prevented thy breaking, and caused thee to blesse him, and say, Oh! because thou hast delivered me from this anguish, I wil take up the cup of salvation and praise thee, Thou stept in, Oh Lord (when Angels durst not) betweene wrath and my soule, that the snare being broken, I might escape. Psal. 116. 13.

Fifthly, concurre therefore by faith with this broken Lord Iesus in the Sacrament; first, behold the order of it, then the act it selfe. For the first, Remember, that all true right to the Lord Iesus his nourishment to thy soule in renewed grace, Spirit of prayer, of uprightnesse, watchfulnesse, bearing the Crosse well, issues from thy renewing of faith in his reconciliation and forgivenesse. If thou have lost thy peace by an ill conscience, beware thou come not first to the Sacrament to fetch strength to returne to thy former course of walking with God, till first thy pardon and peace be renewed; that were to soder, not to mend thy breach: yea, it were to dawbe with untempered morter. Christ is first broken as a satisfier of wrath; and then as a nourisher of a poore emptie soule. *Vse 5.* Two things. 1 Order.

Touching the second, Learne to apply the Lord Iesus broken in the Sacrament for thee, in a confident manner. If hee have beene really thine, broken for thy renewed pardon, yea, the oftner the better; lay thy soule in the clift of this Rocke, get thy selfe into his wounds, and lie in his sides, and thence shalt thou draw nourishment to sustaine thee, whence thou dreweſt strengh to make thy peace. This broken Christ, his bloud, his powring out, containes both thy peace and thy grace; and by an inseparable union of the Spirit is given for both. Lesse than the bloud of Christ dead upon the Crosse could not save thee; and lesse, than it can not restore any grace of his Spirit decaied in thee, as the Spirit of prayer, watching, soberneſſe, heavenlineſſe of heart. But if the Sacrament have revived the one, feare not, the other will follow. There is a knot of unions in Sacramentall broken Christ, get one, and get both: faith will teach thee how to get both; and doth sweetly claspe with Christ for welfare in both. Touching the substance of which, I speake lesse here, because I shall handle it in the 2 Act. Exod. 33, 22.

second generall head of the grace offered in this Sacrament.

Vse. Onely this one thing I adde here, that the broken body and bloud powred out of Christ, is offered thee in this Supper, to nourish thy faith in Christ crucified, afflicted, wounded for thee; that hereby thou mightst draw strength from his Passion, to suffer and overcome in him, or for him, whatsoever the Lord shall thinke good to lay upon thee: whatsoever then thy Crosse be, especially if bitter, wearisome, unusuall, darke and tedious to be borne: come to the fountaine of patience and victory, the Lord Iesus broken for thee: Hee hath overcome the chiefe dint of all crosses, in taking the fire, wrath, and sting of sinne, out of thy conscience; and this is one maine helpe to settle a restlesse heart under deepe affliction; that Christ broken hath taken away guilt, and brought pardon and peace. And secondly, having so done, hee hath overcome the force of the Crosse, and hath brought patience, selfe-deniall, calmenesse, humblenesse under the same into thee; so that in him thou shalt be upholden, endure, and beare thy yoke, not murmour, not thinke long, not use shifts; but by the promise sealed by the Sacrament, beleeve the Lord will in due season
Esay 61,3. give thee beauty for ashes, and the sweet fruit of righteousnesse and patience, more sweet, than the trouble was grievous. These the Sacrament doth confirme and settle the soule in daily, if Christ broken bee wisely applied and put on by faith. To conclude all, I say, if the Lord Iesus Sacramentall, be a broken Christ, for all uses:

Vse. 6. Sixthly, how cursed is the condition of all such receivers, as are yet to seeke of him in any benefit of his Sacrifice and Crosse, Oh! how fearefull is the Sacrament to all such as never understood the Doctrine of Christ broken? How shall they be the better for the Supper? Oh! what terror should it worke in such consciences as can not by experience speake one word to their soule of the benefit of Christ in either? Surely if the Lord Iesus broken were never given them; no other benefit of his Adoption, or Sanctification, either in grace and glory can be theirs. And by consequent, that fulnesse of Christ which here is exhibited to the faithfull, to save and refresh them, becomes by their unbeleefe as unfruitfull to their soules, as if

Christ

Christ had never dyed nor Sacrament ever beene offered them. For they are still the same, neither good day mends them, nor bad payres them, for any pardon or grace that ever Christ broken could yet helpe them withall. But for the third Act, thus much.

Now the fourth and last ministeriall act of the Supper, is the distribution of it to the people, with a charging them to receive it as from God. For its expresly added that our Saviour having taken, blessed and broken the Elements, did give them himselfe to his Disciples. He called them not about him, and suffered them to serve themselves of them, but dealt out both Bread and Cup to each of them, and susteyning a double person both of the divider, and of the thing divided, charged them each and all to receive and apply them, as the offer of God. And to say truth, to what end served the former acts, save for this last? Touching the severall distribution of Christ, I doe not thinke that he did severally give it to the person of each disciple immediately; but that reaching out the severall morsells, he gave personally to them who were neareſt, and so by them, he conveyed it to the remoteſt sitter, till all were served. And this he did, not onely in the bread but in the Cup also, as Saint *Luke* doth particularly mention, and so the other, and *Paul* 1 *Cor.* 11. expresseth.

The fourth Act. The distributing.

1 Cor. 11. 23. Luk. 22. 20.

Now in this last act, I consider two things. First, personall. Secondly peculiar application of the Sacrament. For the former, he would intimate thus much, that the Minister in his reaching out the Elements to each receiver, is the hand of the Father, applying the Christ of the whole Church, to such a man, and such a woman in person. And as each communicant susteines a double person, eyther of membership as hee is belonging to the whole body, or of person, as he is to answer for himsefe to God: so in the former respect he communicates no other Christ than the Christ and head of the body: and so calls God our Father, and Christ our Christ, seeing he hath no right to any Christ, save in the Communion of Saints: By vertue of which, he approves himselfe to be a true member of the body, clayming no right to Christ otherwise than the Christ of his whole militant Church. But in the second respect, as each person;

Two things heere.

1. For personall application.

son or beleeving receiver, stands in his owne place, and receaves speciall grace for himselfe, so hee calls God my Father,
Iohn 20.28. and Christ my Christ: and therefore comes not to receive any implicite Christ, or as the Church receives him; but comes to receive him for himselfe in person, for his owne pardon, assurance, peace, support: and so his owne as no mans else. Each Christian hath Christ in a community, because a branch cut off
Iohn 15,6. from the stocke is but dead, and the Legacy of Christ Sacramentall is not given to a member, but to the body, that so it
1 Cor.10. 17. may aptly and fitly be derived out into portions. As of many graines one loafe is framed, and whole Christ is given to the whole body: so also of this loafe the Lord cuts out heere one morsell there another, for each members severall use, which perhaps is not anothers. The arme in the body hath no nourishment save in the body, that it might learne to abide in the
Rom.11.18. body, and to neede it as a fellowfeeling member. Howbeit, the nourishment of the arme in speciall, is not the footes, nor the thighes, but it owne.

2. Peculiar. Secondly, in this distribution of the Sacrament, our Lord Iesus aymes at peculiarnesse: and teacheth us, that when the Minister reaches out the Elements to this person and to that, hee doth not onely present a common Christ to become my Christ; he doth not onely make him my Lord and my God, and lay him in my lap, for my reconciliation and life: but also hee doth make him mine peculiarly, for the granting of such graces, and supplying such wants as I in particular finde in my selfe: without which it should not availe me that he supplyes the wants of others. And thus Christ Sacramentall, is no common Christ, (though a Christ of Community) but a peculiar and speciall Christ, cut out, divided and proportioned for each soules necessity: as many lines are equally drawne from one center, to each part of the orbe and wheele thereof.

The ground of it. To make this point cleare, consider the ground of it: The Lord Iesus who is the (*Demensum*) or portion of the Church, is also his owne steward to divide and deale out himselfe as the dole of the Church, and of each of his household. *Salomon*
Prov.27,23. *Prov.27.23.* saith to all Masters of families; Looke diligently to the state of thy flockes and heards: Provide hay and stover

for

for them, that thou maiest thereby have sustenance for thy children, and maydens. Doth the Lord take care for cattle, or for the bodies of men and their families? How much more then is he carefull for his owne sonnes and daughters, that they lacke not? If he be worse than an Infidell, who provides not for his family, what should the Lord bee, if hee should neglect those of his household? Nay further, reade *Luke*. 12. 42. speaking of his Ministers he saith, Who is a wise and faithfull steward, whom the Lord may set over his house, that he may give them their due portion in season? The answer is, that Christ is he: all Ministers are under-officers, but hee is above *Moyses*, *Peter*, *Paul*: he is faithfull as a sonne, not a servant; who then but hee should doe it? who is all in all in the house of God the great King, as *David* in *Sauls*, 1 *Sam*. 22. 14. It is hee who provideth for the weake and sicke ones, for the strong and haile, for infants, for growne ones: if it be required of each steward, that he be faithfull, how much more of him? *Heb*. 3. 2. 5. 1 *Cor*. 4. 2. Hee can doe what he will as his Fathers steward; officers are as they are, must doe as they can, but he as he list. Well may he be trusted for faithfulnesse in all the house or Church of God: having stored up in himselfe all gifts and treasures, and being the wisedome of the Father to divide them to all and each as he needs it, knowing them by name, and their needs; and knowing what, how much, and when will best fit them: and wanting no tendernes to attend his wisedome. Farre be it from him to give some all, some never a whit, for he is just: or to give some the portion of others, for he is wise; or to give to the strongest, and oversee the fatherlesse and weake, for he is tender and in all three faithfull, even Gods right hand to deale as God himselfe would doe, if present. As it was he who first did take off our yoake, and lay meate before us: so it is he who maintaines us at his cost, gives us our daily bread, in word and Sacrament, till we neede it no more, *Hose*. 11. 12. Yea he himselfe is our foode and ordinary, which no steward can be, as in the next generall shall appeare.

1 Cor. 9. 9. 1 Tim. 5. 8. Luke 12. 42. 2 Cor. 6. 1. Heb. 3. 5, 6. 1 Sam. 22. 14. Heb. 3. 2. 5. 1 Cor 4. 2. Hos. 11. 12.

For the use hereof, first its confutation of Popery, who (as I oft have noted) make Christ the worst (to speake with reve- *Vse.*

rence)

rence) and most base, unfaithfull and foolish steward in the world, to pull away the Cup from his people, and to defraud them of that full nourishment which both his Father allowes them, and himselfe was broken and shedde his blood to become. And whereas they cavill thus, that Christ gave onely to Ministers, to no lay men, and so they doe: But as for the people (by whom there is perill of spilling) they doe it not, for honour of the Sacrament. Yee hypocrites who streine at gnats and swallow Camells, how can he bee secured that the wine will not be spilt in a Ministers drinking it? Or who taught yee that the Church serves for the Elements, and not they rather for the Church? Cares Christ for dropps of wine more than the soules of his people? Is it more with him that wine spill, or the soule perish? Againe, where learne yee to expound the words of Christ (Eate yee, drinke yee all) exclusively? Doth hee not say, I am with you to the worlds end? Doe the Apostles live for ever? Saith he, Doe this as oft as yee doe it, till I come? Tell me I pray, by the same reason why may any save the Minister take the bread? is there any proviso for them? No, no, he spake heere as elsewheere, in the persons of Ministers to all beleevers, as in *Ioh.* 17. he expresseth, *I pray not for these onely, but for all that beleeve.*

Secondly, this point teaches the Minister of Christ to looke to himselfe that he usurpe not Christs roome in this Act, nor come to divide that Lord Iesus Sacramentall, whom he cares not to divide and reach out in doctrine to the people. If Christ had so done, what had his giving of the Elements beene but a dumbe Pageant: whereas if it were the care of Gods stewards to consider, that looke what they doe at the Sacrament, they doe onely in relation to their Ministry: how wise, studious, and faithfull would they bee in that other cutting of the word, and giving it duly to the people, by speciall observing, applying and dealing out to each hearer his portion? How would they studie the people in themselves? Learne to put a difference betweene the portion of novices and strong ones, of ignorant and skilfull, of happy and cheerefull spirits, of the fallen or standing? framing the uniforme truth of God to the text in hand, and the text and use of it, to the occasiou of their

people

people? That so Gods Spirit might not seeme streightned;& for ease, carelesnesse and forme seeme to eate up all power and spirit in men,causing people to misapply truthes, so deluding themselves.

Thirdly,what a sweete ground of instruction is this to all, to magnify Christ Sacramentall,in the wisedome of his stewardship ? To ascribe his due honour to him, in seeing and serving the wants and turnes of,not congregations,but particular beleevers? What member is there of a great noble mans house, whose eye is not set upon the steward of the house? from him they have their meate,their physicke,their cloathes, their lodgings, their wages,each one his portion; therefore of all others, he is the cheefe object of honour,it faithfull.Oh! couldst thou see the most curious wisedome of the Lord Iesus thy steward, in the dispensing of Sacramentall graces, neyther superfluously,nor niggardly;neither the apparell of the growne to the young, nor Physicke in stead of foode,nor strong meate in stead of milke, nor any of these out of season, when the soule is past them and starven: but these fully, justly, wisely, tenderly, and all in season: yea to all, so that the number of his people wearies not his dispensation. Oh! how would it ravish thee! Its the ignorance of the stewards excellency,which makes him so little set by. Men make use of him for every thing, and honour him for nothing, and indeede rather cozen themselves of him,than him of his due. None of his graces serve onely for a dumbe shew, but for use. Consider what a steward thou hast, who cuts out himselfe for thee; beeing made of the Father to this end. Its hee who is the dispenser of the manifold graces of God; yea so doth he parcell them out to thee, that he was pleased himselfe to partake them: Hee would be baptized himselfe,would eate and drinke the Supper himselfe,that he might sanctifie his Minister to distribute,& his people to receive this nourishment;that he might by his owne holy dividing,eating and drinking, cover all the defects of his Church in both, and encourage them to come unto him, even in their weakest preparations. Alas!not himselfe was the better for these, but in all his Churches welfare,he is refeshed as in his owne: and when hee can make us accepted in himselfe, and wel-pleasing,he hath his desire. *Vse 3.*

Fourth-

Vse 4

Fourthly, this should informe us of the excellency of the Sacrament, and how it addes a blessing to the promise. For the promise makes the Proposition of a Christians comfort; All that thirst, hunger, beleeve, may come and be eased, refreshed. But the Sacrament is the Assumption, and addes, But thou art that party: To thee I offer these good things, take thou, eate, drinke thou: thou poore soule, fearefull to apply the promise, I speake to thee, its thy portion (although thou wilt not acknowledge it) I know thee to be such an one, I come now to thy doore and lay this refreshing unto thee, take it, its thine: Many poore soules cavill against the promise, and say, If I were named as the party to whom the Lord Iesus belonged, I durst, but alas! how dare I? how many step in before me? Indeede to the Church these things belong in generall, but in so great a number of men, how easily is such a poore wretch as I trod downe? No no, the Sacrament is the hand of Christ thy steward, seeing thee, singling out thee, looking downe for such as are broken, empty, base, and fatherlesse, that he may bee strong with all such! And now in speciall to thee he saith, Thou art this thirsty beleeving soule, apply the promise to thy selfe, *Iohn, Thomas,* such a man or woman: for in a manner the Sacrament supplies the defect of the word, both in personall and peculiar application. It tells thee thy name is written in heaven: it gives thee a ticket in speciall from God, to secure thee to be his: and as it offers whole Christ to the Communion of Saints, so it severalls out thee, and tells thee that thou art not forgotten among the rest, but to thee the Lord Iesus broken belongs. Thou seest not the parcell of bread and wine, more personally offred to thy hand, than Christ to thy soule. So that as by vertue of generall Christ thou denyest thy selfe and prayest, *Our Father, give us this day our daily bread, forgive us, leade not us into tentation*: that is, compst thy selfe to serve onely for the use of the body: so by vertue of Christ cut out and divided to thee, thou sayst, I beleeve in God: I beleeve in Christ, I beleeve in the holy Ghost: I beleeve my selfe to bee the Lords, and fasten so upon Christ, not as every beleevers but mine owne in speciall, to pardon, to save me, as if I were the onely person. And not onely thus, but after this Assumption,

on, comes in a Conclusion, Therefore Christs benefits are thine, all his graces, his enablements for doing, for suffering, supply of thy ignorance, releefe of thy forgetfulnesse, wandrings, earthlinesse, coldnesse, &c. I say Christ is peculiarly thine with all his nourishment to eternall life. Learne to make this use of the Sacrament.

Fiftly, its instruction to the people to ground their hearts duly in the esteeme of the Minister of God. Hee is in this dispensation of Christ both in word and Sacrament, the true arbiter or middle man to convey from God to them, the Lord Iesus in all his good things: and the returner backe againe from them to the Lord, the Calves of their lips, their renued thankes, affections, covenant and obedience: Surely they should behold him as an object of singular love and esteeme for his workes sake. How oft should they muse with themselves? Oh singular favour, that the Lord should treate with us by entercourse of his Minister, allow him in his stead to divide Christ to us in Word and Sacrament, to reach us out our peculiar portions as our steward wisely and tenderly: to speake to my heart aptly, pertinently, and then to apply it by the Sacrament? more specially; to separate the precious from the vile, to bring a personall promise home to thee, a peculiar supply of thy wants! Oh! how should the feete of such be beautifull? The truth is, I grant, the unfaithfulnesse of some is the cause which holds them from due honour: when people see nothing in them tending to this mediation, no tendernesse to their soules, no love, but seeking their owne ends, polluting the ordinances both by admitting the worst, dismaying the best, discouraging the weake, and defiling themselves: Oh! how should this procure them honour? But doubtlesse if as Shepheards they would take the weake sheepe on their shoulders, and be all in all for Christ, dividing him in word and supper aright, what esteeme would follow them? how should the best honour them, and the vilest not dare to open mouth against them? *Vse 5.*

Sixtly, this is reproofe of the people in divers respects, first, their cavilling; secondly, their unprofitablenesse; thirdly, their distrust of Christ Sacramentall. For the first, how doe men grudge against Christ, and the portion of others? Carve for them- *Vse 6.* Reproofe in three respects. 1.

themselves? Oh! if such or such were present, here were for them, for they are thus and thus, techy, worldly! As *Peter*, *Ioh.* 22. asked Christ, *What shall this man doe?* But what hast thou to doe with the portion of another? Looke thou to thine owne? Doe not cavill I say, Oh such can carry away such and such gifts as I cannot atteine! Why? hath not the Lord for thee as well as them? But thou seekest another mans supply, not thy owne. As *Absalon* sought to governe, when he should have beene subject: so, thou commest for the gifts of such and such, but no supply of thy owne wants. What should the hand doe with the gift of the head? or the foote of the hand? Keepe within thy bounds, covet the speciall portion of thy soule: come to Christ divided to thee, if that will not satisfie thee, thou art no member. Perhaps if thou hadst anothers portion it would pride thee! cast away envy, and get faith, and Christ hath for thee as well as him.

2. Secondly, it taxeth the unfruitfull receivings of many, who come for supply of their wants: but they are still to seeke from Sacrament, to Sacrament, and still are as full of their wants as ever. They fasten not upon Christ their divided portion, but rest in their complaints, laying out no money for bread. They come and goe daily as naked as ever, as if Christ were cut out and given there to have their custome daily, and heare of their wants and needs, but to be a supply of none. Much like those who wanting any implement in their house, let all neighbours know their wants, and seeke to borrow, but want credit, and want still. Oh! its fearefull thus to profane Christ offred as a supply of every soules wants. If thine be still unsupplyed, what fruite hast thou reaped by receiving, or how can thy heart rest satisfied any more than hee who dreames of treasures, and when he waketh is empty?

3. Thirdly, the distrust of many is to be rebuked sharpely, who are not convicted of this use of the Sacrament, but remaine incredulous, comming to it as a strange thing, knowing no such thing, as that Christ divided into portions is there? Oh! the ignorance and infidelity of most receivers is great in this! Nothing is so formall, fulsome a thing with them as the Sacrament, which yet is the realleſt blessing under the Sunne, even the

the Lord Iesus in his peculiar distribution and supply of all his peoples wants. Oh! if thou knewst the gift of God, how should these scales fall from thine eyes, and how shouldst thou behold the Supper of Christ? As *Iehojakin* lifted up from prison to the daily portion of the king of Babells meate, so should the heare say of a Sacrament be to thee. Thou wouldst abhorre thy selfe for thy blinde, base and fulsome receivings, more than for thy swearing and drunkennesse. To these I should adde the last use of exhortation to the Lord people, to get selfedeniall, and the sence of their owne wants: and therewith to bring speciall faith to take out this portion to themselves. But I reserve both these to their severall roomes, if God will, hereafter. So much therefore be spoken of this first generall, *viz.* the acts of the Minister in the supper. Now followeth the two of the people, in receiving.

The Acts of the people in receiving are two, all sutable to the ministeriall charge which the Lord Iesus himselfe at first, and the Minister in his Name continually doth lay upon them, the which are, First, taking or receiving. Secondly, eating, enjoying & possessing the comfort of these good things. Concerning the which, although in coherence to the former, it were not amisse here to treate of them: yet, considering they cannot bee well understood, till the next generall have beene handled, to wit the grace of Christ offered in the Supper, (for how should an act be understood till the object about which it is occupied, be conceived?) First therefore of that in the next Chapter, and then of these two after by way of use of the doctrine, (if God will) shall more seasonably be spoken in the eighth Chapter following. The two acts of people.

Chap. VII.

Of the second part of the description, viz. The grace of the Supper.

WE come now to the second generall in the description of the Supper, to wit the grace of Christ offered therein to the beleever: and that is whole Christs Body and Blood for spirituall nourishment of life once received. The distinct understanding of which point in the branches, will proove one of the maine points in this description, and give us light in the doctrine of the Supper. Heere then let three questions be opened. The first, how comes it to passe that Christ Iesus is our spirituall support in grace, as well as our being and regeneration? Secondly, how comes Christ to be propounded to us as our Sacramentall Support or foode? Thirdly, wherein consists it? For the first question, I must answer it by some stepps or degrees. Observe then, that first, its the good pleasure of God the Father to select out unto himselfe such a number of people (from the common masse) whom he will bestow himselfe upon, and his Image in grace and glory: whom hee will make his beloved, be knowne in, and set his marke upon, both by pardoning them, and sanctifying them, to bee his owne peculiar. Secondly, since he will have such a number to be his, looke what life of his hee hath once given them, and what estate of grace he hath called them unto, the same grace hee must susteine, and continue in them and keepe them therein, from sinking, or losing that which he hath vouchsafed them: which cannot be except he doe spiritually nourish them, as he first spiritually bred them.

Thirdly, looke by what meanes he first thought meete in his divine wisedome to communicate his life unto them: by the same he must convey the maintaining power thereof in them; for as much as by the same things whereof wee consist, we are also nourished. If then the Lord Iesus were the mediator

3. Questions.

First Question. How is Christ the soules nourishment.

Answere. 1.

2.

3.

ator of life at the first to them, affording himselfe to be seede, and begetting unto them; then the same Lord Iesus must become also foode of this life, to cherish it, to repayre it, to supply the wants of it, to redresse the decayes of it, and to uphold the frame of it in them. If God thought it good not to betrust them with this second life of grace, as hee did *Adam* with that first of creation: and therefore hath put over the custody of that life and the supply of nourishment tending thereunto, into the hands of the Lord Iesus, that so it might never faile nor wanze away any more: Then surely it behooves that the Lord Iesus be as well the keeper of this life, and the nourishment thereof, as hee was the first the breeder thereof.

Fourthly, the Father to this end must really convey into the person of Christ all such power and vertue, as may enable him to be the life and nourishment of his members: and therefore he must fill him with himselfe bodily, and make him the treasury of all graces, wisedome, righteousnesse, sanctification and redemption: all good things necessary for the making of such as are not his to become his: and such as are his to be more his, or his in a more full and assured manner, to prosper, grow and thrive in him unto perfection. 4. 1 Cor. 1, 30.

Fiftly, he must also qualifie the Lord Iesus with the gift of conveying this holy nature of his, and this blessed nourishment of his unto his people: and this he doth not onely by the union of flesh with God, but especially by the death and satisfaction of Christ, by which as by a wide dore, he opened the treasure of life and nourishment which was in him, and merited that the life of grace in forgivenesse and holinesse might be theirs, and that himselfe in his flesh and blood, broken and powred out, might bee a most effectuall seede of life, and foode of life, to support them. 5.

Sixtly, to this end, hee hath the authority to send forth the word of reconciliation, and of nourishment unto his people, and as by the power of vocation, to call them from death to life, that all who heare the voyce of God might live; so also to create in their soules by that word of his, the gift of faith, to pull them to himselfe, to unite them to himselfe, and to convey his owne spirituall life by this union of faith unto 6. Esay 57. 17.

them: causing his blessed Spirit to concurre so with the word, as to settle it upon them: and having so done, to give them this priviledge, that they shall as truely bee maintained at his
Iohn 17.11. cost, be kept in his name, be upheld in grace, prosper in it, be defended against all enemies within or without which might impeach this their welfare, growth, fruitfulnesse and perse-
7. verance, as ever he bred life in them at the first. Seventhly and lastly, they receive by this priviledge, as true right to claime, plead, for and expect the Lord Iesus to be their nourishment, as the poore dumbe creature by the instinct of nature being brought forth, runnes to the Damme for milke. Or as the Infant comming forth of that wombe which gave it life, cryes for the brest of the same mother, and pleades to be nourished by her. By these steps it may be conceived in generall, how the Lord Iesus is made of the Father, the true foode of his members.

The second question, viz. How Christ is so in the Supper?

But as yet here is nothing of Christ our Sacramentall nourishmen. Vnderstand therefore the Sacrament to stand in relation to the word of promise, wherein Christ is made the poore soules owne, to feede her. As I noted in Baptisme, so heere againe observe, Christ in promise, and Christ in the Supper differ not, save in the manner and degree of exhibiting him our nourishment: Looke then what the Spirit of the promise workes for the soule, that it much more worketh by the

First, presents the promises. Sacrament. Take some instances. First, it presents the soule of every one truely bred, with those choise promises of Christ her nourishment, searching them out of each corner. Tells her,
Esay 25.7. *Esay* 25. That the Lord makes her a feast upon the mountaines, of fat things, of wines refined and pure, and the dishes of the feast are, Christ in his graces, plucking away the veile of darkenesse, removing death and feare, bring-
Esay 55.1. ing joy and peace. *Esay* 55. 2. he offers him in all kinds of things usefull and nourishing, wine, honey, oyle: bids her
Prov. 7.1. eate good things and delight her selfe in fatnesse. In *Pro.* 7. he invites her to his feast and provision of all choice dainties, not for necessity onely, but for fulnesse, for delicacy, for variety
Psal. 23.3. and delight, for safety, for durablenesse. In *Psal.* 23. hee leades her as a shepheard into his pastures, streames, folds; guards her

against

against dangers and death, annoints her head with balme, and fills full her cup. In the *Canticles*, he makes himselfe her husband to marry himselfe to her and bestow all at once upon her: his garments smell of mirrhe, Cinnamon and Cassia. In *Psal.*84. he denies her nothing that is good for her, either for light or defence: in those Parables he makes her a feast, brings out the Calfe. In *Iohn* 6. tells her, his flesh is not onely life, but meate indeede, and his blood drinke indeede: And plainely saith, They that live in him shall abide in him, and out of their belly shall spring up waters of life: they that eate him shall not dye, but live for ever. In *Revel.*3. he offers himselfe to her in all respects; Attire for nakednesse, Gold for poverty, eye-salve for blindnesse, himselfe a supply of all necessities.

Cant.4.12. Psal.84.11. Luk.15.23. Iohn 6.55. Revel.3.18.

How much more then doth hee leade her to this great Sacramentall promise mentioned in the Text, *This is my body given for you: this is the Cup of the New Testament in my blood?* Againe, the Spirit of the promise, brings the Lord Iesus and all his fulnesse of nourishment into that promise: the spirit of nature doth not so prepare the nourishment of the infant, and seale it in the brest, for more easie fastning, than the Spirit doth settle all the fulnesse of Christ in a promise, so that it offers it selfe to the hungry soule. Besides, it put the faithfulnesse of the promiser into the promise, all the tendernesse and compassion of Christ to the wants of the Church, and the truth of his meaning, not to faile her in any good thing he can helpe her with. Furthermore, it strips her of all her owne strength: tells her, that although shee be borne of God, yet except hee cleave to her as a feeder, as a father, a nurse, a supply, she cannot subsist: shee will goe to worke else with her owne tooles, and compasse her selfe with her owne sparkles, and deceive her selfe with her owne trash: shee cannot doe any duty, get out of any temptation, beare any trouble of her selfe, without Christ shee can doe nothing. Moreover, hee sheweth her, all her sufficiency is from Christ: The worke and life of grace requires his daily, hourely acting power in her, to set it on worke or else all shee hath in her is in vaine; the principle of life shee hath, will not worke, will not helpe, except it be jog-

2. Brings the fulnesse of Christ into the promise.

3. Puts the truth of the promiser into it.

3. Strips the soule of her selfe.

Esa.50.ult.

4. Leads her to the sufficiency of Christ.

ned by the Spirit that gave it, (as the hand that stirres the saw) to quicken the operations of life: no meanes, no diet can nourish without this. And so I might bee endlesse: For this spirit doth by a promise offer the Lord Iesus to the soule as one that knowes all her wants, takes measure of her defects, as one should doe of a body for apparell, to make it fit and sutable: So doth Christ provide all nourishment, apt nourishment, for every part, against each corruption, temptation, affliction, for every duty, for marriage, for liberty, for company, for Sabbaths, hearing and ordinances: yea (to draw to an end) the Spirit by the promise, doth stirre up; first, sight of Christ her nourishment; secondly, affections after him; thirdly, an hand to reach him, take him, put him on, apply him: faith to digest, and draw from him whatsoever he offers her, freely, cheerefully, confidently, sensibly; Faith carries her into the streame of his welfare, the floods (as *Iob* speakes) of his butter and honey: and venturing upon his word, takes him as he offers himselfe, and not by a base and trecherous heart, putting him off with his store and plenty, as if it were too good for her to receive.

5. Takes measure of all her wants in speciall.

6. Workes application of the promise.

Conclusion. Now then to end this point, if the Spirit can thus worke the heart to imbrace Christ by a promise, how much more by the Sacrament of the Supper? in which I may truely say the Lord Iesus is brought forth in his likenesse, eminently, even in the instruments and immediate manner of nourishing, all Christ, whole in respect of his obedience and death, pardon and holinesse, as a diamond not to be broken: and yet broken also upon the Crosse, divided into portions, as the meete morsells of each poore receiver that needs his flesh and blood: True bread to be her staffe of life, and wine to be the cherisher of her spirits. Oh! the bringing forth of these flagons, in so sensible a manner, to affect all her soule, and to overthrow infidelity, must needs be a more effectuall instrument of the Spirit to perswade her, that Christ is all in all unto her, for her support in grace and holinesse, than eyther the word alone, or any other ordinance. The Lord having in speciall set the Supper apart, neyther to bee a breeder at all of grace, as the word preached is, nor to be a nourisher in an ordinary manner,

as other publique or private meanes, in each of which Christ conveyes himselfe & his communion to the soule: but an ordinance onely tending to nourish, serving for the nonce, and to no other purpose, and therefore having no other scope, must needes be most effectuall for the end it serves for. Each thing is most prevalent in her owne predominancy and Element. If then the spirit so can worke by the promise alone, how much more by the Sacrament which represents that which it offers under the shaddow of the signes? and tells the soule, Behold the print of the nayles, behold my side, behold my selfe, heere is my body, heere is my blood given for thee, shed for thee: Be not unfaithfull, bue faithfull. Sooner shall bread and wine cease to nourish thy body, than my flesh and blood to nourish thy soule to eternall life: The conclusion is, the Spirit doth more eminently convince the soule by the Supper, of her nourishment by Christ, than it can by the Word alone, for as much as the Sacrament with the Word is above the Word.

Ioh. 20, 27. Verse 28.

The third and last question remaines, wherein Sacramentall nourishment consists? The meaning of which question is double; The first concernes the parts of it: The second, the degrees of it. The first lookes at the object, how many wayes Christ is the nourishment of his. The second rather lookes at the influence it selfe, of what kinde or measure it is. Touching the first, As I sayd before of Baptisme, that it affords to the soule, Christ to be her seede in all respects of true being and regeneration: so now I say, the Supper offers him to the soule in each of those particulars for welbeing. I have oft thought of two Texts which will expresse the difference. That of *Paul*, *Ephe.* 1. 3. *Blessed be God who hath blessed us with all spirituall blessings in heavenly things by Christ*: doth note unto us the grace of Baptisme, as all the Chapter following prooves, in which the distinct essence of those blessings consists: There is another in 2 *Pet. Chap.* 1. *Vers.* 3. *His divine power ministring to us all things for life and godlinesse*: hee meanes not the being of those things, but daily supply and increase, influence from the Spirit of Christ, to uphold the soule in them, which hath them: and this denotes the grace of

3. Quest. Wherein Sacramentall Christ for our nourishment stands? Answer twofold. The first. The object expressed many wayes.

Ephe. 1. 3.

2 Pet. 1. 3.

the Supper. Now if wee marke wee shall see the Scriptures speake of this nourishing grace of Christ sundry wayes: *Psal.* 84. *He shall deny them no good thing. Delight in the Lord, & he shall give thee thy hearts desire.* Doe but think what it is which of all other thou wouldst have, finde out thy want, and the Lord shall be thy supply; noting that how infinite so ever the needs and decayes of the soule are, God hath supply enough in Christ for them. This is most generall. Sometime the holy Ghost shortly knits up particulars, as in the same *Psalme, The Lord shall afford light and defence to his*: By light including all such good things as wee call positive graces, as pardon, peace, ability to duties, &c. By defence, all privative grace, as prevention of evill, strength against enemies, assaults of Sathan, world, flesh, streights and crosses. Sometimes hee is more large, saying, that Christ is made to us, wisedome to make us more and more understanding in the truths of God, and direction to live accordingly: righteousnesse, to know our selves justified by better and surer evidence: Sanctification, to grow holier, & more mortified daily, abler to walke with God in the course of our conversation: Redemption, to uphold us in all our troubles, with more humblenesse, patience, faith and experience, and to helpe us against all enemies, till we be fully delivered from all.

Psal.84.11. Psal.37.4. 1 Cor.1.30.

Especially by applying it to the graces of Baptisme.

But as I take it, the most convenient way to expresse the extent of this Grace, will be to apply the Supper to all and each branch of the grace of Baptisme. Breefely then marke: Doth Baptisme give us an estate in Iustification? Adoption? Reconciliation? Redemption? Then the Supper confirms & nourishes them! Heere by the way a doubt may be soone made, (and is as soone answered) that is, That the graces of a Christians condition encrease not, a man cannot be sayd to increase in Iustification, Adoption, &c. Answer, Graces indeede of imputation doe not admit increase, but yet are not excluded from being the object of the Sacrament, and that in two respects. First, themselves, for though their essence encrease not, yet the soule may and must increase in the knowledge and assurance of them. Secondly, the fruits of them, as the peace, the cheerefulnesse & joy, the contentation, the confidence the liberty, the

I. *Objection.* *Answer.*

welfare

welfare of the heart may either be greater or smaller, and therefore they concerne the grace of the Supper.

Againe, doth Baptisme seale up inherent sanctification to be the soules owne? Then doth the Supper nourish the soule in that. First in the mortifying and quickning power of it; for the Lord Iesus broken, and powred out, affordeth the soule daily strength to breake the chaines, the power of ruling and defiling lusts: ignorance, errour, security, infidelity, profanesse, selfe-love, unrighteousnesse, intemperancie. Also it brings in the power of the resurrection to rectifie, and informe the whole man, to better him in the grace of regeneration, sinceritie, integritie, constancy, courage, &c. Yea more, it betters the Spirit and frame of the inner man, with fuller bent of resolution, and streame of heart and affections, to be for God, and to goe in the streame of obedience to him. Secondly, it quickens and nourisheth the soule in the speciall graces of sanctification, wisdome, watchfulnesse, humilitie, love, feare, faith, patience, mercy, and all holy affections, and gifts serving to holinesse. 2.

Againe, doth Baptisme conferre the grace of a well ordered conversation? Then doth the Supper nourish that grace: take some instances. One especiall grace of inward conversation, is the life of faith in all estates, in all duties, meanes, and graces. The Supper then strengthens this life of faith, in all these, enabling the soule to be more sober in prosperitie, more humble under the Crosse, more fruitfull in well doing, more diligent and conscionable in all ordinances, more effectuall and plentifull in graces. Another instance may be of outward conversation, standing in marriage, liberties, calling, company, solitarinesse, the tongue, the governement of the family. The Supper then serves to better all these, to correct the errors, wants, infirmitie of these, and to ease the complaint of the soule for her unaptnesse to these; her sloth, awckwardnesse, wearinesse, earthlinesse, hollownesse, barrennesse, unprofitablenesse, unskilfulnesse to serve God aright in all these. 3.

Againe, doth Baptisme settle the conformity of the Lord Iesus his sufferings upon us? Then doth the Supper confirme the soule therein, to thinke afflictions daily more welcome, to 4.

count

count them no strange thing, to wait for them, to be humbled, and broken, and powred out by them; made by them, more sober, selfe-denying, more patient to beare, and more wise to profit by purging out the causes; more growing in graces, living by faith in streights, for an holy use, and good issue out of them. And in a word, the Sacrament is Christ our Influence and Nourishment in all respects, wherein the soule is capable of any want or complaint; serving to this purpose, that wee may be quickned up in our affections, and in steed of a decaying, uncheerefull course (which Satan and corruption beset us with) wee may walke in and out with God, with peace and comfort, and it may goe well with us in all that wee put our hands unto, both without and within, in life and death. It is a strengthner of us to duty, a supply of needs, protection against evils, provision of good things. Its enough that the Supper is as large as any wants can be: No man knoweth where another mans shoe pincheth but his owne, but whereseever the pinch is, Christ in the Supper is ease. All the difficulty is in the wise application, there is none in the point. This for the extent or object of Christ our nourishment.

Deut. 5. 29.

Quest. 2. The degrees. Which are foure.

The second Question will yet come closer to the point: *viz.* What this influence of Christ is, in what kinde or degrees it consists. The answer is; That it stands in foure severall parts, and tends to as many ends. Prosperity of soule being the adæquate end of the Supper, looke wherein true prospering consists, therein stands this influence: So that by this latter, the former will discover it selfe. Christ our nourishment by Christ our influence, which is the efficacy of it in the soule. The severals are, health, growth, stableness, and fruitfulnesse in grace. The Lord Iesus Sacramentall being all these in all such as are truly begotten of him, in one measure or other.

1 Health of soule. 3 Iohn 2.

Touching the first; Health of the soule is one step of spirituall prosperity. Saint *Iohn Epist.* 3. 2. prayes for *Gajus* (an holy, yet sickly man) That hee might be well, or in health, as his soule prospered; intimating that one (and the first) step of prospering, is healthinesse. *Salomon* speaking of the feare of God, saith, *It shall be health to the navill, and marrow to the bones:* noting that the soule which truly prospers by Christ,

Pro. 3. 8. What it is: viz. Sustaining the soule in her welfare.

is

is, is healthy, even as a body is. Note then, even as when wee see corne, hops, or the like, hold their vigour and colour, wee say they will thrive: and as the body when it holds it owne, and keepes good colour and countenance, the bones running full of marrow, and the bloud and spirits running well and aright in the veines and vessels, then its called hayle and sound; so it is with the soule of a Christian. His nourishment is then well aseene on him, when he holds that which hee hath received once from Christ, when he beares his yeares well, when the constitution and frame of his spirit abides sound, humble, beleeving, upright, thankfull, wise, wary, holy, righteous. Wee call health, the due consistence of the constitution, and humours, without either excesse or defect: when the body keepes temper and vigor without any clogge or oppression of ill humors or surfeit, befalling her. So is it here: when the soule is preserved from the annoyance and distemper of the wonted bad qualities, pride, ease, infidelity, unthankfulnesse, envie, world, selfe-love, unsavorines: when kept from loosenesse and security, and hanging her grace upon the hedge, and running out of course, to all occasions, companies, baites, profits, pleasures, vanities: whereby the life of grace should be choked and oppressed: then she beares marke of some health and prospering; then shee seemes to hold her owne in the life of faith, and the order of good conversation.

Now to this first end, the Lord Iesus our nourishment serves, especially in the Sacrament; and to this end all true Receivers frequent it, *viz.* That they may fare well, and prosper in soule. The Lord Iesus is able to doe this and more for them: *David* hath a sweet speech, *The Lord is my portion, thou shalt maintaine my lot and my chance:* Christ is able to uphold his owne worke, and the portion which hee hath in his: As *Iohn* 17. he prayed for it, *Father keepe them in thy Name*: so hee can doe it, *and of his fulnesse, they receive grace for grace. His flesh is meate indeede, and his bloud drinke indeede*: its aseene upon their faces, and runnes in their veines, it puts sappe and vigor of joy, peace, and hope into them; and will not suffer them to looke worse and worse: as its said, *Dan.* 1. That the pulse they eate, by the blessing of God made them looke as well and fresh.

Christ our nourishment can doe it Sacramentally. Psal. 119,57. Iohn 17,11. Iohn 1,17. Iohn 6,55. Dan. 1. 15.

fresh at seven dayes end, as if they had eaten the Kings fare. How much more then shall the Kings diet doe it? Gods servants neede not forsake his house and fare, for the diet of the world, joviall, bold, wanton libertines, and timeservers; the Lord hath better fare than so for them: He counts it a dishonor to his housekeeping, to see any of his to looke meager, or evill-favoured. And therefore looke what grace he hath put into them, he upholds it in them by his diet, by his flesh, by his bloud; So that they have the true Spirit of nourishment in them, they doe not coole in their love, through the abundance of iniquity: they are not pulled from their stedfastnesse by the errour of the wicked; they doe not decline in their zeale, love, affections, judgement, savor, by the malice of Satan, the corruption of their owne spirits, the examples of formall and temporizing ones; they leave them to themselves, and looke to what they once received, and to him they have once betrusted themselves with; and from his nourishment they finde themselves to be enabled to keepe the good things they have swet for, as 2 *Iohn* 8. which in so bad and degenerate world as this, is no small portion.

2 Iohn 8.

The second degree. Growth in grace.

The 2. degree of Christs Sacramentall influence, is growth. And this still argues more prosperitie of soule, and that their nourishment doth them good. Wee see it in the creatures, and bodies of men; health wil cause growth, by the constant use of nourishment. And this is, when not onely the soule holds even termes with the Lord, but outstrips her self, & as a tree of righteousnesse shouts forth her branches: and as the willowes by the waters doe every yeare grow in length, thicknesse, and tallnesse; that they doe not onely not wanze and wither, but get still and grow bigger and bigger. So it is with a true prospering soule: He lookes not behind him what he hath beene, is not weary of health and welfare, waxeth not resty, lazie, carelesse, and standing at a stay, as who say, I have held long enough, and abode the heat of the day. Let hypocrites who stand upon their own bottome, & keep a measure of their own within them, doe so: These are in another stocke, planted by the hand of the Lord Iesus into himselfe, and therefore looke what the seede is of which they were borne, the like is the pitch

What it is? Esay 63.3,4.

Phil. 3,13.

Luke 2. ult.

pitch they aspire to; they looke still forward to that which is before, aiming at the price of the high calling of God in Christ Iesus. In whom, *Ephe.*4. 16. the whole body fitly joyned, and compact, according to the effectuall working of Christ in each part, maketh encrease of it selfe; till (Verse 13.) it grow to a perfect man, and the measure of the stature of the fulnesse of Christ. So that, looke what dimensions are in Christ, what his length, depth, and bredth is, that (in proportion) the soule united to him by his Spirit, doth covet and seeke after by a kinde of holy instinct; and never thinkes her selfe to prosper, and to be in good case, till she thrive and grow in grace: and although she mourne for insensiblenesse in this kinde, and that any outward growth is more discerned than this, yet she rejoyces that she hath some secret motions in her that way; that as shee loathes to cleave to such as decline and wax dead, so she abhorres also to stand still, luskishly, lazily, wearisomely in the way and worke of Christ. Therefore sweetly *Peter*, 2 *Epist.* last Chap. and the end, joynes these two, to hold our owne, not to be pulled from our steadfastnesse: with growing in grace and in the knowledge of our Lord Iesus.

Ephes. 4. 16.

Ephes. 3, 16.

Psal. 101, 3.

And to the end she may doe thus, she beholds him into whom she is ingrafted: from his stocke she drawes juyce and moysture continually. She doth not onely behold his flesh and humanity, how that grew in stature; or at his example, how he by the assistance of his godhead, grew in grace with God and favour with men, (although these be sweet helpes) but she beholds the Mediatorship and unction of the Lord Iesus, how by the unction of his flesh with God, he was sanctified for his Church, and her use; how all his obedience and growth in it, was not for himselfe, but for his beleeving ones; that they might grow up in more meekenesse, humblenesse, brokennesse of heart, mercy, love, patience, holy example, more in quality of graces, that they might be more purged from the uncleanenesse of their owne spirit, and be more pure, and savory; more in the quantity and measure of them, that as a little did some good, and went a little way, so more may doe more, and goe a farre greater: give more light, seeme more beautifull, afford more savor, beare downe an ungracious world

The Lord Iesus can doe these, & how? 1 By himselfe.

Heb. 1, 9.

world more powerfully, and witnesse more sweetly to their owne heart, the truth of Regeneration, than ever.

By his Sacrament.

And to helpe themselves herein, they apply themselves to the Ordinances of Christ, not onely to the word that they might grow thereby: But to the Sacrament of the Supper especially, being the especiall helpe appointed to this onely end, to bring the Lord Iesus into the soule for her nourishment and growing in grace. So that needs it must be, that this growing in grace, which a poore soule seekes, is one of the most especiall fruits of Christ in the Supper: and Baptisme doth not more truly assure her of Regeneration, than the body of the Lord Iesus, and his bloud in the Sacrament, doth assure her of her groth in grace. Such as the seed is, such is the crop: wheate brings forth twentie, thirtie, or sixtie fold, it still of wheate: even so the food of Christ, which is heavenly, and holy, (for the flesh profits nothing, nor the bloud, although one had dranke it under the crosse; its the Spirit onely which quickneth) and was given for the breeding and nourishing the soule in grace, it breeds an heavenly groth, and a spirituall encrease in every true Receiver; especially being assisted with other helpes, inward, and outward, the mercies and blessings of God, which as Talents, are put to advantage for Gods glory.

Matth. 13. 8.

Iohn 6. 63.

The third degree.

Stableneſſe in grace.

The third is stableneſſe in grace. Wee see that mens bodies in time by continuance of health and groth, come to a pitch, to a measure of groth. This is a third prospering. It is not with the soule as with the body, which ceaseth to grow, when it is at her pitch, or declines rather when it is growne to her full point. But herein a pitch of bodily groth, resembles spirituall: that as the man growne to his full period, enjoyes (as it were) himselfe and all his former yeares which he hath lived: becomes now (of a growing) a growne man, is come now to his best, to his full strength, ability and sufficiencie for service; so is it with a Christian. He growes in Christ to the measure and fulnesse of him, *Ephe.* 4. 13. So that whereas before in his beginnings, and proceedings, hee found much ignorance in minde, much error in judgement, much infirmity in spirit, much to seeke of direction and wisdome in his

What it is?

Eph. 4. 13.

his course: Also much unsetled, wearisome, off and on, up and downe in holy practise, many combats and conflicts with his bubbling, rebellious, inconstant, treacherous, withdrawing spirit; lo, now its otherwise: now he is growne to some stay, setling, ripenesse, and experience in Gods matters, *Heb.* 5. more exercised in his spirituall senses to put a difference betweene good and evill, persons and things; not so blinde as formerly, but light in the Lord, judicious, observative, sober in affections, staide in minde and resolution, having his heart at better bay and more awe, for teachable subjection to God, more firme in purpose of heart to cleave to God without distraction, 1 *Cor.* 7. 35. not easily carried away by each Doctrine and dice-play of men, not mistaking truths, not slighting them, not partially affecting them; but moulded in them, fashioned by them, and keeping his fashion as a man would doe of his apparell, against each noveltie, So also constant, setled, rooted and stable, 1 *Cor.* 15. last (reade it) not ungrounded in the foundation, not to seeke when Satan buffets, but knowing his devices, 2 *Cor.* 2. 11. and also strong to resist, couragious in the use of the Armour, and so persevering in his course.

Heb. 5. ult. Ephe. 5, 16. 1 Iohn 2. 13. Act. 11. 27. 1 Cor. 7. 35. Ephes. 4. 12. 2 Cor. 2. 11.

This is that which *Paul*, *Ephe.* 3. cals Christ dwelling in the soule by faith; as the Inhabitant who keepes in his owne, is not as a Stranger, or a Sojorner who comes and goes, but a Ledger, one that holds his abode, and delights in his dwelling. Oh! this is a great degree of Christs infusion and influence into the soule, when he pitches there, settles and dwels there, (for what else is the stableneesse of the soule in grace, save Christs dwelling in it by his grace?) and is no flitter thence. And this third degree of nourishment the Lord workes in all his, who have attained the former two. They come to be as the Scholler riveted into his Rules, or the tradesman in the myrie of his occupation, not to seeke of it: It is the promise of Christ to all his, that they shall grow up thus in the body; not by any vertue of their owne, but by the Spirit of the Lord Iesus their nourishment: And to this end, especially they cleave to this Sacrament, and improve the promise of it, *This is my body*; *This is my blood*, even to settle the soule by the frequent receiving

Christ Sacramentall doth this. Epes. 3. 17.

receiving of it, upon the Lord Iesus, for stableneſſe, ſtrength, courage, that they may enjoy the Lord Iesus in all the Sacraments they have received, and retaine the power of all the Ordinances they have uſed, all the graces they have growne in, all the duties they have done, afflictions they have endured, examples they have ſeene, workes and governement of God which they have marked: I ſay, that from all theſe the Lord would bring ſuch an holy experience of heart, reſolution of purpoſe, ſetling of ſpirit upon the Lord, his threats, commands, and promiſes, as not doubting but they are firme and ſure, and therefore a rocke and foundation ſufficient to rely upon in all windes, ſtormes, and weathers whatſoever. This I ſay is that third degree of Chriſt our nouriſhment, which each communicant lookes for at the Supper.

Matth. 7, ult.

The fourth degree. Fruitfulneſſe in grace. 1 Cor. 15. ult. What it is?

The fourth and laſt, is fruitfulneſſe in grace. See 1 *Cor.* 15, ult. where the Apoſtle joynes theſe two laſt branches: *Be yee unmoveable and ſetled, alway abounding in the worke of the Lord.* Wee ſee it in plants and men: The plants muſt be well ſpread and rooted in the earth before they can grow fruitfull, at leaſt in plenty. A little roote will not nouriſh large branches and boughes: Sometime the root is ſo bare and fleet, that it will ſcarce furniſh the tree with leaves; but a large, deepe roōt hath many ſtrings, and little ſuckers, which worke for the tree, and feede her with nouriſhment; ſo that the roote abiding deepe and faſt in the earth, the fruit is plentifull. Wee know nature is never more fruitfull in the active principle of generation, than when the ſtrength of the body is well confirmed. So then, this is the laſt ſtep of ſpirituall proſperitie, when this fourth is added to the three former, to wit, fruitfulneſſe in a good courſe. And it is the perfection of that influence and communion which we here enjoy in the Lord Iesus our nouriſhment. *That meate indeede, and drinke indeede,* is this abundance and fruitfulneſſe; When out of the abundance of the heart, the tongue is fruitfull in uttering, the hands in working, the feete in walking, the members in ſervice, the whole tree in bringing forth fruits of righteouſneſſe. *Eſay* 61, 3. calles ſuch accepted, and beloved of the Lord; as we eſteeme exceedingly of bearing trees, eſpecially if yearely and plentifully. It

is

is from the roote of the Lord Iesus, that the soule doth grow thus fruitfull. The indwelling of Christ, is the abundance of influence: the lesse of Christ the soule hath, the lesse sap and fruit; the nearer the communion, the greater the influence. The greater the treasure is from which a man draweth, the richer the supply. We say, Its sweet to take from a great heape. An heape wil serve for all uses: a poore unstockt man is easily perceived in his wares, the small store and choise therof: hee that hath little mony to lay out, is bare in his household, attire, family, diet; scarse hath for necessitie, but nothing for delight and plenty. So is it with a man that is no prosperer in grace, hath only frō hand to mouth; he cannot verifie our Saviour his speech, *That out of the abundance of the heart, he bringeth good things abundantly*: but rather he is scant in good speech, scant in preaching (no more than needs must) in hearing, prayer, meditation, barren and poore: so in the graces of the Spirit; little love, small humility, compassion, so in duties, so in meanes. Alas, the roote is bare, and therefore the tree is unfruitfull.

So also the deeper the soule is rooted in Christ; the larger roome he hath in the heart, the more scope and entertainment he finds, the greater graces he affords. If we compare *Mary* and *Martha's* house with the houses which now and then Christ was bidden too, no doubt but wee shall finde, that his fruits of preaching, love, converse, miracles, and good doing, were more full in the former than the latter. Why? There was no stop, he might be sure to be welcome at all times: therefore hee shewed himselfe more there, than elsewhere. Christ then the more he is rooted in the soule, the fuller hee is of influence; and so growes more fruitfull. For, what is fruitfullnesse? Surely when a Christian being ashamed to consider what a barren heart hee hath had under full meanes; and how little and narrow the good is which he hath done for God, to himselfe and others; and beholding the cause thereof, his want of true stocke of knowledge and faith: mourneth for this his misery, and seeking for an heart fuller of Christ and his nourishment, doth from his treasure extend himselfe plentifully to the exercise of such graces, meanes, and duties, as may be use-

Christ it this roote of fruitfulnesse. John 11,3. and 12,1.2.

full to himselfe, and in the communion of Saints. If a poore shopkeeper almost banquerupt, be set up, and holpen up againe with new stocke, what will hee doe? Ply the matter, runne to London, furnish himselfe with the best of wares, and choise of them, bring them home, fill his shop in every corner; and satisfie the turne of every buyer. Oh! what a change is there?

So it is with a Christian recovering out of a fruitlesse course by the Lord Iesus his raizing and setting him up againe, stores himselfe with plentie of graces, sets them on worke, and fills each part of his life with duty; yea, sets himselfe against his former unprofitableneſse: Adding to his knowledge, faith, to his faith love, meekeneſse, patience, experience, hope: that
2 Pet. 1, 5, 6. so he may not be unfruitfull in the Lord Iesus. If he have risen up well apaid in his morning awaking, he rests not there (as before) but fetches from his treasure a cheerefull heart to his calling: from thence proceeds to family duties and government, from thence to doe good, and take good in company, thence to be well occupied alone, thence ready to visite the sicke, to admonish, to comfort, to advise others, and when all
2 Cor. 13, ult. is done, to nourish in himselfe the life of faith one while, humbleneſse another while, forbearance, longsuffering in prouocations; thanks for blessings, patience if crossed: sometime in one, sometimes in another duty; yet neither hurt by one from another, nor glutted by succession of service, but fruitful & unwearied in all, with one eye to his ground, another to his end. Even as a man of an active spirit, if well apaid in diet, and refreshed in body, sticks not from morning to night to be doing, loathes to be idle, and thinkes himselfe to have lost that day wherein hee hath not beene full of emploiment. Now so is it here; the Lord Iesus his nourishment, so enables the soules of his, that they seeke occasions to expresse goodneſse, as eagerly as a barren heart shunnes them: that which strikes the one dumbe, and as dead as a stone, yea is as bane to him, that quickens and joyes the other, because the fulneſse of grace makes the worke most sweet and welcome. Now wherein is the Lord Iesus so full a nourishment as in his Supper, in which he brings forth all his store and Magazine to fill the soule that is empty

with

with good things, and so to send it away from his Table, furnish'd (as the Apostle saith) as a vessell of honour, and prepared for every good worke, so that none comes amisse? Thus I have given to the Reader an Answer to this question, what the Lord Iesus our nourishment is, both in his parts and degrees, one of the maine things which I would wish him to marke in the whole Treatise, for the true conceiving of the vertue of the Supper. 2 Tim. 2. 21.

Now I come to the use, which is as weightie. And first this Doctrine is one of the fearefullest terrours that can fall upon the profane sort of men, that live within the bosome of the Church visible; All Atheists, Neuters, meere Civillians, Ignorant, Profane, Libertines and Hypocrites. Is the Lord Iesus the Sacramentall nourishment and influence of his Church? Oh wofull then your condition! who cut off your selves frem all communion and fellowship with him; I say not in some, but in all grace of his, or part in his Ordinances. Alas! the day is to come that ever yee saw neede of him, to subsist in him at all. Your bondage, enmitie, and hell, seeme liberty, amity, heaven to you. The divell hath bored your eares for vassals to himselfe, as notorious wretches, who are willing slaves when ye may be free. Who then wonders if the Supper of Christ, and that offer of welfare which he makes therein to his, be as a fulsome thing unto you? Alas! as long as your drinke, lusts, play, company, sleepe and belly-cheere be granted you; who wonders if ye despise (with *Esau*) this birthright? If with Swine ye tread these Pearles, and this Manna in the dirt? Alas! it availes not you to have such a previledge as Christ to feede your soules, if the whilest ye want your carnall appetite satisfied. If this foode were but as a messe of Pottage, as the wearing of your lockes, ye would have had him ere now. But oh! sapelesse, barren, and unsavory wretches; to whom these dainties as are a dry chip. Who come and goe to the Sacraments, as to dumbe Pageants; more fit for a masse of trickes, and apish ceremonies, than the Solemne feast of Christ Sacramentall. *Vse* 1. Matth. 7. 6. Heb. 12. 16.

Woe be unto you, oh ye Dogges and Swine! your morrall sinnes are fearefull, your swearing, your lying, cosenage,

drunkennesse: But your chiefe misery is, that you are carnall wretches, sould under your lusts, destitute of all union, or communion with God: your hearts are not where your bodies are, when you come to Christ and the Supper: But as
Eccles. 10.2 the fooles heart is on his left hand, so are yours with your lusts,
Acts 8.21. which are your appointed, meate, drinke, and pastime unto you. Therefore you have no fellowship in this businesse: your Sacraments are the wofullest markes of wrath which ye can carrie about you: Law, fashion, custome, feare, formalitie, are your grounds of receiving; Christ ye come not for, and your
Verse 23. hearts tell ye, he belongs to no such. Therefore ye are as yet in the gall of bitternesse; save onely that lust hath chained up your senses and hearts, that ye feele nothing amisse, and ye doe
Iohn 3. ult. but abide under this chaine, till the day of wrath, and vengeance; Oh that ere that wofull houre sweepe you to hell, the Lord would awake you either by his Word or Workes, to see in what a wofull condition ye stand! Seeing the Church doth not excommunicate you, oh that you would cut off your selves as Alians from this Communion! Oh that your flesh
1 Cor. 5.6. might be destroyed, and your jollity subdued, that (if possible)
Vse. 2. your soules might escape in the day of the Lord!

Reproofe. Secondly, let this be reproofe to such as goe for religious, and perhaps may be so (for wee cannot tell, but leave it to God and themselves to try) to whom after all this long while of Sacraments, the doctrine and mysterie of the Supper is both unknowne and untasted! What juster complaint can wee take up among many, than this, that Christ the nourishment of his people is so little knowne! Looke to it; if the Gospell and the
2 Cor. 4. 4. pearle hidden in it be yet hidden from you, the God of the world hath blinded you with the ease and forme of an emptie profession, that the glory of Christ should be still eclipsed from you. Beware least there be not in you still a common heart a of the world, which causes these spirituall things to be so harsh and unsavory.

With examination. The first, and that in five. But to such as desire to be affected with their ignorance in this kind, I say but this, Examine and trie your selves about this weightie matter, I meane the knowledge and use of Christ in the Supper; and let this make amends for your ordinary e-

gresse

gresse and regresse to this Ordinance without searching your selves. I know right well, Sacraments were never so common, so monethly, so ordinary; and here and there Sermons, or some kinde of preparative are made before them: but who is he almost that knowes what Christ offers to be unto his truly bred ones, the youth of his wombe, in his Supper? To whom are those flouds of Hony and Butter knowne, which are in Christ for the soule that is starven and needs him? Oh if Christ in the promises of nourishment were your delight! your neede would make you seeke out, and search after the seale annexed to the Promise, that by it, your bare faith, naked and barren soules of the power of Christ to purge and sanctifie you, might be doubly refreshed. Tell me in particular, Did it ever enter into you, that the Lord Iesus serves to feede, as well as to breede all his? To nourish his in those graces of the Spirit, which Baptisme hath begot in thee? Doe ye know the way unto him by the Supper, (as to the Church by the path) for making your Iustification, Adoption, Reconciliation, more evident to your soules? Doe ye lot upon it, that there (if any where) even at the feast of Gods mountaines, the broken peace of your consciences, the joy of your soules, the confidence, contentation and liberty thereof to goe in and out with God, is to be revived? Why make ye then no more use hereof? Why doe Sacraments then as clouds passe over your heads, leaving so few of these drops upon them?

1. Iob 20.17.

2.

Oh! if you knew the gift of God truly, that here is the fountaine for you to drinke at, to quicken and enlarge the graces of the Spirit; faith, love, courage, thankes, uprightnesse, mercy, patience, and fitnesse for the Crosse, (all which you so infinitely want) how could it be, but that honest and good hearts would presse in for a childs portion, as oft as God offers it? Who shall beate ye off from this house of Gods provision, if ye were privy to those bare walles at home, from whence yee come? If it could but sinke into you indeede, that there is no want, no disease, no sinne, temptation, let, enemy, Crosse; but the Lord Iesus hath there a supply for, Physicke, ease, strength, redresse? Oh! a man might as soone rate a Begger

3. Ioh. 4. 10.

4.

from some great house of almes, as discourage you from the
5. Supper? If there the Lord Iesus emptie his treasures of wise-
done, and direction, for the order of your tongues, marriages,
families, companies, buyings, and sellings, and so to make
your whole round of conversation, sweet, reformed: Oh!
how is it possible that yee who complaine so much of your
wants in all these, should not come to Christ here, as those
sterven Leapers fell upon the full tents of the Aramites, here
2 King. 7.8. catching up meat for hunger, drinke for thirst, apparrell for
nakednesse, gold and pearles against povertie, both for the
present, and for time to come? But alas! yee know it
not.

Secondly, trial in foure particulars. 1. Againe, if ye shall say, yee hope yee have got these in the Sacrament: I answer, I know some doe, but seeing I speake to the body of Christians who doe not; it cannot hurt any to try that also: I may truly say; All such as find Christ such nourishment to them, may be knowne by their fruits. Oh! they are healthy and prospering, they discredit not Gods diet, are not meager, evill favoured, surfited with ill humors, pride, ease, the world, revenge, hypocrisie. This Physicke and Diet of Christ broken and crucified hath given corruption her deadly bane (more or lesse) in point of reigning and deluding, and defiling them: they loathe to decline from Gods truth, and the power of it; the wayes of starters and revolters, and time-servers, are as vile to them, as drunkennesse or uncleanesse: They hold their own towars God in some poore sort, and this pulse of God (as its counted, although indeede restorative) flesh and bloud of Christ, is made flesh of their flesh, and runs in their veines, and ministers vigour, spirit, and life, unto them, to keepe them in Christs body, in the midst of all the pollutions, and declensions, and coolings, and cursed examples of this world. Secondly, this Supper of the Lord Iesus, battens and makes them thrive in grace, makes their grace more, more savory, better qualified, enlarged in measure, more humble, meeke, patient and heavenly, than when they first beleeved: This grace of the Sacrament heales them of an hide-bound heart, dead and stale, weary, and ready to stand still in grace. Every Sacrament addes a little of Iesus Christ his tallnesse

thickneſſe,

thickneſſe, depth, and makes them increaſe in favour with God, in credit with his Church, to reach further than formerly they did, and to be enlarged in holy abilities for God and his Service; loathing to ſtand ſtill, as much as to bee quite dead.

Thirdly, they ſhall find it by their ſetlednes of ſpirit, and holy purpoſe of heart to keepe the commandements, and to cleave to the Lord, as *Barnabas* ſaith, *Act.* 13. 27. They ſhall wax more rooted, grounded both in truths (eſpecially the maine) and in the power of them; and that not in doing onely, but in ſuffering alſo. Chriſt will be a Bulwarke unto them, to fence them with courage and armour againſt aſſaults, enemies, Satan, and the errors of the wicked, that they may not be pulled from their ſtedfaſtneſſe. Laſtly, the Lord Ieſus will nouriſh them ſo fully, and ſo roote them in himſelfe, and ſet their pipes ſo in his well-ſpring, ſo dwell in them, that out of their bellies ſhall flow rivers of waters, able to water all their practiſe, and to make each part of their life fruitfull. I ſay, hee ſhall heale their barrenneſſe, extend their grace ſo, that it ſhall ſuffice them for many uſes of lif, as formerly for few. Briefely then trie your ſelves by theſe markes. Sure it is, they catch many in their ſnare, convincing them, either to be none of the Lords: or elſe to diſhonour his Diet, and to call the Lord a hard Maſter, who reapes where he ſowes not, and keepes a bare houſe: whereas the very hired ſervants of his houſe fare better, than the jollieſt and braveſt that live out of it. Oh! if ye be theſe children that have their daily portion from Chriſts trencher (as *Ierem.* 52. 54. it is ſaid of poore *Iehojakin* that priſoner) happie is it for you, theſe trials ſhall not hurt you; but if ye be not ſuch, certes, to try may doe you good, and prevent that danger which all bad Receivers are liable unto. Which grace the Lord grant you.

3. Pſal. 119. 57. Act. 13. 27.

2 Pet. 3. ult.

4. Ioh. 7. 38.

Concluſion of the uſe. Mat. 25. 25. Ier. 52. 54.

And nextly as in due place, whom ſhould I turne my ſpeech unto, ſave unto theſe *Iehojakins* of the Lord (be not offended at the name, ſeeing its probable, God at laſt ſhewed him mercy for his obedience) I meane, ſuch as by this daily portion of his Chriſt, fare well and proſper in goodneſſe. Theſe I muſt diverſely ſpeake to: firſt the ſtronger ſort, then the weaker. To

Vſe. 3: In two Branches.

1. The ſtrong.

the 1. in a word, this I say, That if the Lord in mercy have granted you this portion, and these blessed fruits of prosperitie, whereby ye are eased and cured of that Epidemiall disease of the age, a declining, hide-bound, unsetled and barren course with God; I say unto you, blesse God in secret, who hath given you morsells and draughts which the world knowes not: count your portion to be fallen into a good ground, and desire not to change it for the huskes of Swine, no nor the feasts of Princes: To you I shall say more after, in the point of enjoying Christ.

Psal. 16. 6.

2 The weake. But unto you weake ones, let me speake otherwise, and take your sad words out of your mouths: you cannot deny, but the Lord hath both bred you, and fed you by his Sonne, and by his Sacrament; yours they are, and as Christ is Gods, so you are Christs; but yet that nourishment of Christ which I have here described in the parts and degrees of it, which dogges do catch at bouldly; perhaps you dare not apply to your selves: you are affraid that this my discourse will condemne you, for you are farre from the tyth thereof (you say) farre from improoving the Sacrament to all those ends, or in such degrees as the last use presseth: your faith (notwithstanding all your Sacraments) is weake, your comfort, peace, freedome of heart, small: your grace little stirred up in you (to your feelings) your inner bent of spirit still faint, and your streame weake; your conversation full of disorder, and the staves of your wheele which should support the race of it pittifully broken, your errors many in ruling your tongues, families, liberties and selves aright: and you say, if this be the fruit of the Sacrament to make Christians prospering in health, growth, staiednesse, and fruitfulnesse: oh! what shall then become of you?

Dub.

Sol. I answer: Hold the Evidences of your Baptisme and regeneration: proove your calling to be sound: and keepe that you have gotten: mourne that you have not improved Christ in his foode and welfare, since you knew your selves to bee the Lords: perhaps there hath beene a fault this way, that you have rested too much in that, and too little stirred up the grace of Baptisme by the Supper. Let that humble you: and covenant for hereafter to make better use of the promises and

and Sacrament of nourishment than you have done: and then for your comfort, this I say, The Lord hath taken away your sinne, you shall not dye: the Supper is the nourishment of the weake as well as of the strong: All measures are not alike: By those which I have heere noted, I doe not desire to snare any, but to shew Gods bounty and what Christs fulnesse can beteame, not what each receiver carries away. Therefore bee not discouraged: God is like a tender mother who hath both strong children and weake, shee hath meate for them all: But if any one be poorer and weaker than another, that shall have the deintiest: not that it may ever looke to lye upon her hand: But that being cherisht by her cordialls, it may grow stronger, and be free from such maladies. Therefore in Gods feare, if there be truth, and a mourning heart for faylings, and hunger after the best measures of grace which Christ hath for thee: let not this view of doctrine dismay thee. Encourage thy selfe to wayte for pardon of old defects, and the Lord shall by that I have sayd, rouze up thy spirit to an earnest coveting and a true enjoying of such welfare in Christ as thy heart longeth after: Desist not thy diligent receivings, and holy, humble preparing of thy selfe; for if thou leave Christ (as *Peter* sayd when those carnall followers departed) whither shalt thou go? He onely hath both words and foode of eternall life.

But heere some may step in and say, yea, wee should have hope of this if onely we had some defects and decayes in grace and goodnesse: But its worse with us: for we have harboured our corrupt qualities of sloath, ease, deadnesse, yea, perhaps, a proud, uncleane, covetous heart: yea rebellious against many knowne truths of God: sinned against his mercy by much presumption, against his threats by security, against his charges by contempt and disobedience: our hearts accuse us of coldnesse, selfe-love, unthankfulnesse, forgetting of Gods administrations, wearinesse of the yoake of a strict walking with God, and counted it precisenesse; taken the uttermost of our liberties: counting them our enemies who have reprooved us: And now loe, the Lord arraigning us at the Barre of justice, we are confounded in our selves, and almost driven to despaire: when our consciences doe rise up against us, and the

the Lord seemes to leave us to our selves, wee seeme to be in hell: Is there any hope for such as wee? I answer, first I wish such to try their Baptisme and the truth of their first calling to be found: (of which after in the triall of our estate) and if they can proove that they have ever beleeved the promise, and found favour with God, then I say, the grace of God within you shall stirre up your soules to an unfaigned humiliation, and brokennesse, and shall recover you to a sight of his promise. The Spirit of God shall not suffer you to runne from God with such full bent of heart, but your checks, and cumbats, working with the experience of mercy and former pardons shall revive the seede of God within you: So that yee shall not wholly shake off the spirit of regeneration: The grace of your Baptisme shall be as a second boord after shipwracke to recover you; and shall send you to the Supper with hope of regayning that light and comfort which your revolts have darkened and eclipsed: else should the Sacrament be of no power to succour distressed consciences in their relapses; But this I adde, such shall finde it hard to binde up their breaches, and wish they had never revolted.

Vse 4 Fourthly, let this be an use of Instruction about that one particular of Christ our nourishment in redemption, a doctrine seldome pressed in the Sacrament, and therefore I will take some paines to presse it. The Supper of the Lord offers to all beleevers a portion of Communion with Christ in his Afflictions: And as baptisme is our prest-mony to bind us to Christ in all estates to bee his souldiers as well as servants to our end: so the Supper confirmeth us in the grace of our Baptisme; Therefore know that its not for nothing, that we receive Christ crucified, both body, and blood, under bread and wine: to put us in minde of taking up our crosse dayly, making it our dayly bread. That we drinke at this Supper, as its wine of refreshing; so it is a Cup of blood: and the wine of the indignation of the Lord upon his Sonne: *Esay* 63. 2. 3. And although Christ dranke the dregges and trod the wine-presse threof to free us from the guilt and curse of it: yet not from suffering for Christ: The Sacrament is a badge of our conformity with Christ (or at least of our renued courage) in his afflictions,

Esay 63. 2, 3.

ctions, *Phi.* 3. Christs cup was so bitter that he praied oft; Father, take it away: So must thou looke for the like, that if God should compasse thee about and hedge in thy way, adde sorrow to sorrow, and make thee a *Marah* of a *Nahomi*, remooving thee (on the suddaine) farre from prosperity: Oh! thou mayest say, The Lord Iesus hath dranke of this cup unto me: The extreame bitternesse and anguish of it, he hath taken off: if thou be his, thou mayest say, Blessed be God, this Sacrament offers me a discharge from sinne, curse, Satan, hell and Death: I know the hardest, & have shot the gulfe of these: yet still there remaines a relique of bitternes for thee to drinke, to frame thee to the love, selfe-deniall, patience, and victory of thy Master, and much more to bee content to beare as hee did. He bare for no sinne of his owne; but thine onely: and he bare, that he might helpe thee to beare, and in all thy afflictions be troubled; that he might take the sting and venome of them away, and make them tollerable.

Phil. 3, 12. Ruth. 1, 20. 2 Cor. 5, vlt. Esay 53, 12.

Do not then greet the Lord unkindly, and treacherously, when the crosse comes, as if the Lord had sent it in wrath, to cut thee off, to take away thy right, *Lam.* 3. and to cast downe thy soule out of her place: No, although the Crosse may seeme darke, uncouth, and to have such sad circumstances in it, as for the present, thou seest not how to winde out of: But, remember thou receivest the Sacrament no ofter, than the Lord Iesus offers himselfe to thee in the heaviest, bitterest, and most unspeakeable crosse, that ever was borne: What gall was not mingled with his drinke. Wherein was he afflicted save in that which was most precious, even the love of his Father? and for what, save for sinne, that was more irkesome to him than death? If the Lord then crosse thee so, not in some petty filip of a finger, but in a tedious sort, even in what is most pretious: consider the Lord hath done it: that hee might make thee partaker of his holinesse, *Heb.* 12. conformed to him in his meeke yeelding to his Fathers will, to the contempt of the world, nay of thy vile and proud heart; to selfe-deniall in all blessings, to mortification of thy ranke lusts: yea hee doth it, that thou mightest put thy mouth in the dust, and be low, when he will have thee so: that rottennesse

Lam. 3, 33. Mat. 26, 46, 48.

neſſe might enter into thy bones, and thou mighteſt have peace in the day of trouble.

Be then under it as he was, whoſe cup thou doſt drinke of; and ſhew what ſtrength thy oft drinking of it, hath put into thee: Be ſenſible of Gods ſtroke in a moderation, neither too much, nor too little. Labour to ſuffer the will of God: let it cleanſe thy ſoule and purge that ſcurfe which it was ſent for: and truſt God, and pray that he would deliver thee from that thou feareſt; waite for the good of it, the whileſt; and for releaſe of it in due time, not conſulting with fleſh, how, or how farre or when, but truſting him with it, who hath infinite wayes above thy reach to effect it. If the Martyres could endure their bodies to bee burnt to aſhes, gladly, upon this ground; how much more thou, who never endured ſt the firy triall, nor yet the anger of God in thy ſmaller trouble? If he have removed that, by his agony, bloody ſweat, and deſertion: what elſe ſave ſweat conformity to thy head, remaines for thee? Let it then be inſtruction to thee, to draw more and more ſtrength from the Sacrament to enable and ſuſteine thee in thy bearing of it! Alas! we come for the ſtaffe of bread, and the wine of rejoycing, to fit us to obey: But not for the helping us to eate the bread of affliction, and to beare the cup of indignation aright, as *Micah* 7,9. Oh! what a ſtranger it is! But of this ſo much.

Heb. 5. 5.

Mica. 7, 9.

Chap. VIII.

Touching the Sacramentall Acts of the People: and ſo the third Generall of the Deſcription, viz. The End of the Supper.

NOw, my promiſe made at the end of the 6 Chapter requires that I come to the Sacramentall Acts of the People: The which I will handle as the uſe of Exhortation, from the doctrine of the former Chaper falling fitly into the ſtreame thereof.

Fiftly, then is Chriſt Sacramental our nouriſhment? Then let all his

his People obey his charge: first to take this body and blood, of his to them: secondly to eate and drinke them. Touching the former, I meane this, receive and beleeve that this flesh, and blood of his is given thee, for thy particular nourishment. All the former uses presuppose this: obey in this, and all the rest shall follow duely.

For the better conceaving of this Act of taking: note, that it stands in relation to a gift offered in the Sacrament. And the gift is Christ and his benefits. Now to take them is to doe these two things. First to concurre with the giver in the offer of this nourishment. Secondly, to apply and make it our gaine for the purpose which it serves for. The former of these hath two branches, according to the nature of the offer made in the Sacrament: the former is concurrence of consent, the latter of obedience: in both stands faith. That this may bee conceived, marke, that the Lord offers this gift, either by promise: or by charge: The former is the ground of the latter; and therefore the soule concurres with him in both duely: consents to his promise without cavilling: obeyes his charge without rebelling, takes by both. Touching the former, first, let it appeare how God offers and promises Christ Sacramentall: and then it will easily appeare how freely faith consents. The promise is conceived thus, This is my body, that is given for you; This is the new Testament, and the cup of it, in my blood, shed for you: In this conceive these sixe especialls (which in a short view to see, will both revive and profit the Reader) breefely. 1. The excellencie of the gift. 2. The fulnesse. 3. The aptnesse, 4. The propriety, 5. The graciousnesse. 6. The manner of exhibiting: and these will shew how faith consents. First the Lord saith This is my body and blood; that is, my nourishment, meate indeed, drinke indeede, not earthly, fading, mortall, but heavenly, eternall: hee which eates it shall hunger no more, he who drinketh it, shall thirst no more: its the Lord Iesus from heaven, heavenly. What saith faith? I consent Lord, the reason is strong, I take thee. Secondly the fulnesse. This my food is no scant and halfe diet: its my flesh and my blood, that is, my selfe in my Satisfaction and Efficacie, and my whole

1 Take.

2 Things in it.

1 Concurrence.

Partly in consent, in 6 partice.

1 The excellency of the offer.

2 The fulnesse of it.

whole selfe, no part excepted, the whole Diamond unbroken: and with my selfe, all that I can afford, all my graces, to nourish the whole soule in each part, for each defect, for full encrease: not a particular gift to the mind, as knowledge, or to the heart, as patience; but all Christ and all his grace for the perfecting of the whole man in his measure. What saith faith? She consents: its royall, Oh Lord, I yeeld and take it.

3. The Aptnesse of it. Thirdly the aptnesse. The Lord offers thee not meate and drinke which thou art uncapable of: as if whole loaves or flagons should be offered thee, too heavie and grosse for thy receiving; But its apt, prepared for thee, meat layd unto thee, in morsells, in a cup, a meet draught for thee, a body given and broken: A cup of the new Testament in my blood. What saith faith? I consent Lord, I doe take it as prepared for mee.

4. The propriety of it. Fourthly propriety. The Lord addeth, Its given for you: shed for you; for you in person, and for your wants and uses in especiall: So broken and shed, as if no other, but you were regarded in it: yea, though given for the sinnes of the world, yet, specially for you, and your nourishment. What saith faith? She consents, Lord I leave not my portion for another to take, I take my owne my selfe.

5. The graciousnesse of it. Fifthly graciousnesse. Lord its a Nourishment given, Offered to you; what is freer than gift? Its not urged, extorted by force on your part (although if yee went from sea, to sea, to get it, it were cheape on the price) but freely, and of mine owne accord, given, when it could not be expected; with a most plaine, beteaming heart, meaning as I speake, not to deceive, nor defraud. What doth faith? Lord farre be it from me to warpe from thy meaning, I enquire no further, I consent and take it.

6. The manner of exhibition. Lastly, the manner of exhibiting it. I offer it thee under signes of bread and wine, the staffe of life, and cheere of the spirits: It is no other nourishment, than I offred thee in my Promise: That offered me as thy pardon, peace, and strength; so doth my Supper: The manner of exhibiting is diverse, but my offer is one, and the nourishment is the same; onely heere I offer it in a more familiar and apt manner, to releeve thy infidelity; let not that which I offer thee for the better, in the more effectuall manner

ner proove for the worser, and be weaker in efficacy. What saith faith? She answers, Thy way is best, I consent, I take it in the way thou offerest it. Thus wee see how faith concurs with the promise, and consents to it.

Vpon the Promise depends the charge. For marke, the Lord addes, Take it therefore, eate and drinke it. Why? because its so qualified for thee, and so necessary, that thou canst not take it, but thou shalt prosper and be happy; thou canst not refuse it, but thou must needs pine and perish; Therefore I who by promise have thus drawne thee, doe also by my Authority Command thee. I know many thinges (as excellent and weighty as they are) yet are not esteemed, because they are unknowne; Therefore I who know them better than thou, doe require and charge thee upon thy Allegiance, Take, eate and drinke this my body and blood, that thou mayest prosper and fare well. What doth faith? She obeyes the command, and saith, I doe so Lord, I take them as thou commandest. I concurre with thy command as with thy promise. Thus wee see the first worke of faith, to concurre with the offer of Christ her nourishment. Thus much for that. The 2. Act Obedience of faith.

The use of it (ere we come to the second) is threefold, first, of distinction or difference betweene a true Taker of the Sacrament, and a false, a beleeving one, and an unbeleeving; Its worth our noting, because every foole will be prating and say, he hath taken the Sacrament to day; Oh its high holiday with him! His garments are all white. But oh foole? what taking is thine? Onely of the Elements! onely the worke wrought! If this will commend thee to God for a true taker, its well, else all is lost. But oh wretch! Thou art a taker indeed; but a Theefe, thou takest that which is none of thine, by sacriledge. Thou takest not by concurrence with a promise; Thou neither consentest to that, nor obeyest the charge: thou runnest not with God, but out-runnest him, preventest him, and snatchest his nourishment from him as a dogge, which hee hath given onely to children. And this I will proove. Thou hast neither a consenting eye of faith to see what the Lord gives thee: nor yet a consenting heart to *The Vses.* 1.

be

be affected with it: nor yet a consenting hand to receive it: more than sense convinceth thee of; thou takest not, because thou consentest to no promise, Thou hast a traytors heart within thee. None of all these sixe cordes of this Sacramentall Promise will draw thee: no, though the cord were made of many more linkes, thou wouldest still be the same, an unwilling, unbeleeving wretch, and still warpe, withdraw from God and dissent from his offer. Thou hast no power to cleave, to consent and obey.

I may say of thy unbeleefe, as of *Sauls* hypocrisie, 1 *Sam.* 15. Though *Samuell* did sundry wayes convince him, and ferret him out of his hole, yet so tainted an hypocrite hee was that he would not bee convinced: He was at last as at first: he sayd, Honor me yet before the people: and so went away an hypocrite. Such is unbeleefe: its like the *Ethiopians* colour, or the Leopards spots: if these may bee changed, then may unbeleefe, not else. Oh! the endlesse and bootlesse urging of promises upon unbeleefe! behold her face in a glasse and abhorre her, and say, Into her counsell let not my soule come! And as I say of her treachery, so I say of her Rebellion: Shee will be awed with no charge, no more than won by a promise. Alas! she thinkes as *Eve* thought being deluded by Satan: That God forbad her the tree of good and evill, for hatred and of evill will: all that ever God had enricht her with, could not sway her rebellious heart, to conceive a good thought of him, still he did it to crosse her. So doth unbeleefe deale with Gods charges: when he tells us, Hee commands for our good, and not his owne: that it might goe well with us: we answere, No, I cannot thinke so, its harsh to my ease, and sloth, to yeeld: True, but if it were possible that thy rebells heart could stoope, it would after seeme pleasant, and thou wouldst not for the world but have obeyed. This by the way may serve to point out the contrary natures of faith and unbeleefe.

1 Sam. 15. 30.

Ierem. 13.

Gen. 3. 5.

Vse 4 Secondly, its use of admonition to all that would take the Lord Iesus Sacramentall aright: To resist carnall reason, which resists faith, and holds the soule under the Bondage of sense and flesh. Many when they come to the Sacrament in the

the sight of the promise, wonder that any man should take Christ and his Nourishment; who yet when they bee baffled with carnall reason, are so farre off the hookes, that they wonder any should beleeve it! Beware of this lewde counsellor; if once he and thou have talked, he will corrupt the simplicity of the promiser, and the nakednesse of faith: and fill thee with so many crotchets, that (as they in *Iohn*) thou wilt cry out, How can this thing be? Can hee give us of his flesh? What a riddle is this? This is an hard saying, who can beleeve it? Surely no man that hath not chased away carnall reason, and closed with the promise. I doe not bid thee put off sound reason: for then I might bid thee (with a Papist) beleeve that bread is turned flesh, and wine blood: I bid thee not bee mad; but not distrustfull. Be not faithlesse! ascribe not more to the Pilot than *Paul*, as that carnall centurion did, because hee saw no other than likelinesse of shipwracke. An Angell of God (saith *Paul*) stood by me too night and secured me: I beleeve God therefore; I see as little hope as any of you, nay lesse; but yet the promise of God, and his charge, that I feare not, prevailes more with me, than all outward reason! Oh! do so in the Sacrament in the Supper as I urged before in Baptisme. Looke at the word and charge, Except baptized of water and spirit, yee are damned; cannot enter; hee that beleeves and is baptized, shall be saved. Looke at this; and say not, shall a man enter the second time into his mothers wombe and bee borne againe? But honour the promise, as *Noa*, when hee was in the Arke was saved by faith; and the waters which swallowed up the world, bare up the Arke and saved him; God had sayd it and he beleeved. So Christ hath sayd it, This is my body; This is my body. Why? (saith carnall reason) I see no more here than at home, what consequence is this: heere is bread and wine, therefore Christ nourishment? I eate and drinke, and take the one; therefore I may take the other? What sense is here? None at all; It must bee faith and Religion, not sence must rule here, not (as Popery saith) against common sence and true reason to produce a thing impossible) but to confute unbeleefe against false and carnall reason!

Iohn 6,39.

Act.27,31.

Iohn 3,4.

Heb.11,7. 1 Pet.3,20.

O Oh!

Oh! either cut the Throate of it, or it will cut thine! Lift up the Arke of thy faith above the rockes and cragges of reason, or else it will Split: Begge the spirit of the promise and of the command, to set thee upon the rocke that is above reason, Christ and the Sacrament, or else reason will
2 King. 6, 18. destroy both! There are more with thee (as *Elisha* told his man) than against thee, if the promise and command of Christ be for thee! Its an evidence from God, and subsists in his faithfulnesse, power, and mercy, grounded upon the death of the
2 Cor. 6, 1. Lord Iesus: Receive not this grace in vaine, as if thy eares were stopped, eyes blinded, hands held and cheyned by thy fleshly sence! Rather let this promise of Christ loosen this chaine. *Salomon* saith, A gift in the hand, prospers whither so ever it goe; Oh! here is a gift in the hand, Take and eate. This is my body given for you, and now given to you: let this prosper against all the mutters of carnall Reason: and say, Oh! be there never such unlikelihood (as *Caleb* said of the *Anakims*)
Num. 14, 7, 8. yet they shall be but meate for us: If the Lord love us he will give it us! So say thou! If God have spoken, stand by sense, and be still: I know thou wilt be ready to put thy selfe forth in and against each promise, but I will have no eare to heare thee, if God speake. The charge of God hath power to enable thee, as well to command thee; it gives what it commands; as when the Lord Iesus bade the Palsie man rise, he put life and motion into his limbes and joynts and left not the worke to the cripple; So I say, resist sence and corruption by a promise and a charge of Christ, and it shall stoope unto them. The Lord hath put an infinite power into one against the other.

Vse 3. And thirdly bee exhorted to cleave nakedly to the word of the promiser, consent and obey, *Esay* 1. The words are both
Esay 1, 19. used to signifie faith, for a matter not unlike: and (saith he) yee shall eate the good things of the land. So say I heere, come with an open hand, and a simple heart, and a naked faith; and thou shalt eate this meat and drinke this drinke indeede never to decay. True apprehension of the Promise first, will cause it. Say then thus, Lord thou saydst, seeke my face in the supper, thou saydst, come, take, eate: What meanest

thou,

thou but this, that I should concurre with thee, and bee of like mind, consenting to thee, that thou dealest plainely, and speakest as thou meanest, without hooke or crooke! Oh Lord what should let me! I am convinced, that if thou hadst not meant well, thy selfe and Christ might have spared infinite labour; Therefore I consent. Thou sayst, take as freely as I offer; be to mee as I am to thee; play not the traytor; Be enlarged to mee, for I am enlarged. Oh Lord, so I am! I beleeve, I dare not distrust, and descant, and play the slave with thee, but see cause, why thy word should bee esteemed as pure, true, faithfull as thy selfe is: I am the cause of my owne sorrow; could I be to thee, as thou to my soule, my people, as thy people, my thoughts, affections as thine; Oh how happy! I will strive for it. 2 Cor. 6, 11, 12.

So, for obedience! say as *Peter*, At thy command I will let downe, I will take thy Sacrament. Alas! what villany were it to thinke, thou shouldst seeke thy good in it, and not mine! should not I creepe and crouch for it, rather than urge thee to command mee! Nay, should not I feare that if I disobey thee in thy charge, thou wilt threaten mee with condemnation for not discerning thy meaning! Oh! I obey with all gladnesse! Give power to doe as thou bidst, and I will doe what thou wilt! And to end this point, deny thy selfe, and come in the fence of thy utter perishing to the Lord for this grace of the Supper. Come to the Lord with that speech which the Israelites were bid to come to the feast of the Lord, *Deut. 26. verse 5.* A perishing Syrian was my Father: So come with a soule in love with his dainties, and like to sterve for want of them. The drowning man hath the most Taking hand of all, the most catching fastening hand of all: 2 or 3 of his fingers will take more hold, than an whole hand of one that is well enough: bee it never such a paulsey-hand, trembling and shaking, yet if a taking hand, it is the hand which Christ calls to his body and blood. Luke 5, 5.

The latter work of faith, is the application of the grace offered unto thy soule, for the gaine thereof. When thou hast beleeved the promise once, doe as hee who hath bought 2 Branch. Application of faith.

and payde for his bargaine: incorporate thy selfe into the benefit of it, and apply it to thy selfe: Take the Lord Iesus thy nourishment so, as he may in truth really nourish and doe thee good in all thy whole soule, in all the powers of it, in thy whole body and all the members, and in all thy whole course, of each part and service thereof. See it bee well with thee in all, that thou prosper in all, and blesse God for faith, when thou feelest her carrying from this body and blood of Christ, into every faculty and member of thee. Faith in relation to Christ, in the supper, may bee compared to the Nourishing soule and her naturall faculties in man, and that in foure particulars.

Layd out by a similitude in 4. Branches.

I. By the stomacke.

I Faith Sacramentall resembles the stomacke in the body. The stomack we know so takes the nourishment, as that it unites it to it selfe and alters it in the property, that it may become her owne, and beginne to loose it owne forme, that it may put on a new. Till the stomacke have thus held, closed and digested the meate, lo, it may bee voyded up againe. This is the first worke. Faith takes the Lord Iesus, and closes, with him puts him into the stomacke of the soule, digests him there, unites him to it selfe, suffers him not to depart away from her as he came, but holds him, makes him hers, and alters him in some degree for her owne Nourishment. When the hand takes Bread, flesh, drinke to put it in the mouth, lo its true meate in it selfe, but not the bodies as yet: but if the stomacke have once layd it in close, lo, it ceases to be bread and flesh, and beginnes to bee the stomackes, and to undergoe a due change that it may afterwards bee the bodies food. The Ivy doth not so close with the tree, or the Misle to the Appletree, for her owne end, altering the juyce for her owne use, as faith Sacramentall, alters Christs body, blood makes it another, turnes it into matter prepared for her selfe. Faith truely saith, by vertue of the ordinance and Spirit of the same, loe, This body is mine, my meate, I lay claime to it: this blood is mine: All the grace of the Sacrament is mine, I dare not leave it behind mee, for its given for mee, as meate for the body. And as the stomacke closes with

Meate

meat as he r owne, so doth faith with the Lord Iesus, for why? By as due right this nourishment is hers.

Secondly, faith is like the naturall Appetite in the body: wee know such is the Nature of that facultie in the healthy and stirring, that there is alway a passage from the stomack to the veynes; and so the appetite is cleare, the stomacke kept cleane and fit for continuall Attraction of new nourishment. So is faith in the soule, it holds the soule in such perpetuall holy motion: and passage of old nourishment; that it is alway healthy, and empty and open to receive in new. Perpetuall expence of nourishment, prepares her appetite to new refreshing. The soule that is desirous of meat by starts and fitts, is clogged, and makes not away with the former: but when the use of nature hath conveyed one meale away, and spent the strength of one; lo the veines grow very attractive and pinch the stomacke to covet more, and to bee in perpetuall appetite. Faith is the stirring work-man, or hous-wife in the soule, never surfited with humors, or clogged so with distempers; but that shee retaines some sweete appetite after new refreshing. Otherwise Christ yesterday, to day, and for ever, would grow fulsome and weariſome with her: but by this meanes the appetite is in continuall health, and temper; ever sending forth supply for new dueties, occasions of the heat and life, and therfore ever capable of new nourishment with delight. Hence it is, that though the meat bee not much, which shee takes, yet she thrives merveilously: and a little in an haile stomack goes a great way? how much more then when hunger makes her feed fully? 2 By Naturall Appetite.

Thirdly faith is like the great carrying veine in the body, from the liver the fountaine of blood and nourishment: and to the smal veins in the extremities of the members. For as the one derives the blood into each part by a proprietie of nature secretly distributing the masse into severall parts, according to their variety of substance and need: so is it with faith, she comes to the masse and full heape of blood and nourishment, she finds an hoorde of fulnesse in Christ; and there fastens her pipes and veine of conveyance; and thence she carryes to the uses of the soule whether for blessings, a sober thankfull heart: or for 3 By the carrying veyne.

crosses, an humble, meeke, beleeving, and confident upon the promise of Christs protection: heer shee layes in grace to rule her selfe well in marriage, then in family, in hearing, in prayer: heer shee catches at grace to resolve her doubts, to bane her corruptions, to better her conscience, to comfort her in forgivenesse: none comes amisse; as the need and measure of each part requires, so she drawes and derives, from Christ, her wisedome, righteousnesse, sanctification and redemption. And looke how the distribution of nature, doth by secret instinct derive meete juice for each part, not that to one which is the others due: but the tenderest to the most fleshly, and the viscous or course to the stiffer, as muscles and joints: so is it heere, the derivation of faith is wiser than of nature.

And the veines of last concoction.

Secondly, having so done, the lesser veines neerest to each member to bee nourished, by the heate and concoction of it, doth turne this proper nourishment into the substance of the nourished, that both may be one; and this is the eminent worke of faith also; that turnes the Lord IESVS, into the beeing of the soule spiritually: it doth not only carry meet juice to the part, leaving it there unapplyed; but makes the meat and the member one. The Lord Iesus by faith dwells in the soule, inhabites it, is one with it, bone of her bone, and flesh of her flesh: and by his owne strength prayes, heares, meditates in her: by his owne strenght, patience, love, humilitie, puttes an influence into her for the like; so that of his fulnesse the soule hath grace for grace: yea *Esay.* 26, He doth all her works for her, and in her: hee is afflicted and suffers with her, rejoyces in her, and shee sayeth, *Now live I, yet not I, but Christ in mee.*

4. By the Natural soule.

Lastly, faith is like the naturall soule her selfe in her Operation: for as wee see men well fed, are fit for worke; so is it here. Faith exercises the grace of the soule, received from CHRIST Sacramentall, in the severall passages of life, concerning each mans calling. Looke how it is with ten men that have bin wel fed at one feast, although they have 10. several workes to doe, yet they go cheerfully about them; the plowman to toile, the Merchant to project, the Scholler to his study, the traveller to his journey; the workes are severall, but the same

same feast affords strength and cheere of body and spirit, to each of them, for the menaging of his taske; even so, in the strength of this cake and water, this Lord Iesus his body and blood, the refreshed soule goes about every lawfull service which the Lord calls her too: One hinders not another; But there is enough in Christ to fulfill all, and to fit each for his taske. So that, if he be put on well as the Apparrell; lo, in the warmth and comfort of it, the soule is ready to goe from duty to duty, from her rising, to her lying downe; who of her selfe was good for nothing. And thus she boasteth, boasts of the Lord; and sees that as her selfe cut off from him, is as the branch that withers, so all her sufficiency is from God; and as the sea sends forth al, l waters, and receives them, so doth the Lord receive from faith the honour of his al-sufficiency. These few things may serve for a draught of this Truth, how faith Sacramentall applyes Christ to be her Nourishment, having taken him in the Promise.

1 Kings 19. 8.

1 Cor. 1. 30.

Now I conclude with breefe use; partly of admonition; and partly of exhortation to all Gods People. First be warned against the lets of this Application. Beware least thy vaine heart bee seduced by Satan to forsake the Lord in the plaine way of his ordinance, as if because it is seely to fleshly shew, therefore thou stumbling at it, shouldest be carried from that which should doe thee most good, to do thee most hurt. Helpe thy hand of faith, by the hand of sence, assure the one by the other, but hurt it not. Resolue to get the Lord by his owne way. Misse not the gripe and hold of a Promise, for a shaddow of thy owne conceit. Let not wandrings of thy mind, suspicions and jelousies against God and thy selfe, the guilt of old receivings, the examples of the common sort of Communicants, who make a custome of going as they come; the temptations by thy owne unworthinesse, emptinesse, and basenesse, carry thee from the steddy beleeving of the promise. Tye not God to thy girdle: rather fasten thy Boat to his Barge, to be carried by the motion of it: Nourish not an evill eye against others, that they grow by their receivings, and prosper, but not hou. Turne envy into faith, and the fulnesse of him who hath blessed him, can also satisfie thee. Let not an

Vses. 1. Admonition in many Caveats.

evill heart of unbeleefe possesse thee, to thinke, the Sacrament will proove no better to thee, than it hath bin: rather thinke, its the way whereby GOD hath appointed to break through the pikes: therefore the Lord will not suffer thee to live so barren as formerly.

4. Thinke not basely of CHRIST, as if hee oversaw all thy sorrowes, wants, lets; doubts, annoyances, corruptions, temptations: as if hee cared not that thou still welter in them, and get not out. Although they have continued 2 Pet. 3, 8. long, yet know, a thousand yeeres with him, are as one day: hee hath a day of salvation: an accepted time, and will one day pick out speciall Sacraments, and by them speciall graces, for speciall needs: cure thee of all the deadnesse, world, hollownesse, pride and selfe which is in thee, if thou mourne under thy burden: say, Corruption shall downe, and grace shall outlive it, and I shall yet see better dayes, and best at last: though I feele little, seeing GOD hath

5. said it, I beleeve it. Doe not appoint GOD his measure, nor his time: but wait and try thy patience: perhaps GOD lookes for it: Light is sowne for the righteous, let them waite till it come up. Such health, growth, stayednesse, and measures as God hath alotted thee, shall bee thine: that *Demenusm* which thy wise steward sees best, is better for thee than a greater: Thou hast no promise of such a measure but of grace sufficient. If thou hast any dram of it, know its pretious, thou art not worth the ground thou goest upon, the breath thou drawest; and wilt thou carve for thy selfe in the degrees of grace?

Vse 2 Exhortatiõ. Secondly and lastly, come and bring thy faith to Christ thy nourishment, and close with him for it. And remember, for as much as the Lord hath onely appointed this grace of faith to be that spiritually to thy soule, which the mouth, stomacke and veines are bodily to corporall nourishment: Therefore rest not in any other instrument of application whatsoever, either in thy bodily, and carnally touch, or in the carnall conceit of thy minde, thinking thou commest with a devout minde, or with that faith in the Sacrament, which the Church doe come with, infolded in a mysticall darkenesse of devotion; for what

soever

soever is brought hither in stead of faith, shall be thy bane one day, and is abhominable to God. Let it be thy appetite, thy stomacke, thy veines, thy soule, to draw, to unite, to distribute, to assimilate, and to convey Christ into all parts of thy life. Lin not till his substance be thine. If thou hadst a sundry friend to furnish thee with sundry boones, thy want would send thee to them all: To the Lawyer for direction in thy suites and troubles; to the Physitian for thy diseases; to the rich to borrow monies; and perhaps for necessitie, to a Divine, in trouble of minde: Count the Lord Iesus all. If a poore man be asked why he makes such a trade of it, to frequent such an house: He will say, Its a full house, its not deere, to trouble it often. To be sure, here, to this store and wel-spring; the ofter thou come (to the Supper I meane) the welcomer. If his fulnesse can make thee emptie, know all thy emptinesse cannot robbe him of fulnesse. Beleeve that thy neede can not amount higher than his fulnesse: and so long thy pipes are sure to be filled. But come in faith, and bring a free heart, and an emptie bucket, and be to him, as he is to thee: Come to hm to cloathe nakednesse, to pay debts, to rid thee of chaines; and let there be no fulnesse in him, whereof thou feelest not neede, and then as the Sacrament is appointed to thee for speciall growth in godlinesse, so shall the Lord Iesus become unto thee; and thou shalt not be the first servant that shall bring in a false report of Christ, for an hard master to thee, as hypocrites doe. And this be said of this maine point, chiefely aimed at in the first part of this Treatise, to shew the use of Christ our nourishment.

The second act Sacramentall of the people.
Eate,
Drinke.
The meaning of it.
Enjoying the chiefe things of Christ in his feast.
Psal. 128, 2.

One point still remaines: Namely, the second act of the people, to eate and drinke Christ. Which I distinguish from the other for just cause. When these two acts are divided in the Text, I expound them for one thing, Take, that is, beleeve, and eate, that is, beleeve; but when I finde them joyned, especiallyin so solemne a text as the Institution of the Supper is, I avoid repetition, and doe conceive two things to be meant, by Taking (as I have said) Beleeving. By Eating, enjoying the benefite, or delighting the soule in the fruit thereof, according to those Texts. *Of the fruit of thy labour thou shalt eate.* *Psal.* 128, 2.

Esay 1,19. 1.19. *Thou shalt eate the good things of the Land.* In which places, Eating is not taken, as in *Ioh. Excepte ye eat the flesh*
Ioh.6,51.53. *of the Sonne of man, ye have no life in you* (where eating is taking for beleeving) but as here, for enjoying. So then the eating of Christ Sacramentall, is, That spirituall enjoying of the Lord Iesus, and all his good things which we have received; to beare our selves as well apaid ones at his feast, and such as are filled and satisfied with himselfe, desire no better condition count our portion to be fallen into a good ground; and so reflecting upon our soules what we have found at his Table, rejoyce therein as in spoiles, and behave our selves as those who have beene keeping holiday in his house, and feasting in the Mount (not of *Sinai* or *Horeb*, as *Moses* did) but the Gospell,
Esay 25.8. *Esay* 25, 8. and therefore we having that we came for, be as we would be; and possesse our soules with exceeding complacencie and contentment, and enlarge them to the Lord with joy and thanks, rejoycing in him, as *Mary* saith, our Saviour, and God all-sufficient.

The grounds foure. For why? Is there not good cause, or neede we be ashamed, or plucke in our heads as if confounded? No, the feast wee have beene at, and the dishes thereof are things of perfect sweetnesse and contentment; and that in respect of these foure perfections: first, Safenesse, secondly, Pureneesse, thirdly Fulnesse, and fourthly, Durableneesse. In all these, the dainties of Christ exceede all other, and he in them all other objects. The
1 The safetie thereof. world hath her delights and feastings, both wicked and indifferent liberties; but neither safe, both dangerous. Theeves delight to steale money, and stolen waters are pleasant: True in the taste, but as the Prophets Booke, *Bitter in the belly. Knowest thou not that there will be bitternesse in the latter end?*
2 Sam,2, 26. Iob 20, 14. 2 *Sam.* 2, 26. When prison, feares, gibbetcome, then all the hony is turned into the gall of Aspes, as *Iob* 20, 14. Wickednesse is dangerous in the issue: witnesse *Gehazi's* booty, *Achans* Garment and Gold, the Fooles ease in his plentie; the Harlots taking her fill in pleasure, in her husbands absence; but her steps arenot as her lippes: these drop honey, but they goe downe (with her guests) to hell. Nay even of the indifferenteft liberties I may say, there is no safetie in them; for there is a sur-

a surfeit in them, either to body or soule: Wine is an mocker, and strong drinke is a deceiver; there is a hooke and a snare underneath; in the issue they bite as a Serpent. Too much honey is not safe; it surfeits, and kills: even as feasts of great plenty breed diseases, and make worke for the Physitian. The unsafenesse of the best thing, makes it imperfectly contenting; But the feast of Gods corne, and oyle, and milke, (as it costs nothing) *Esay* 55, 1. So a man may feede on them without feare; as in Verse 2. *Eate good things, and spare not:* curbe not, nor put a knife to thy appetite, the more the better; no surfeit is in them. Let thy soule delight and satiate it selfe in this fatnesse, there is no hurt in it. Not safe onely in respect of Gods leave and warrant: as *Salomon* saith, Drinke of thine owne wells, thou art truly intitled to them in him whom all things are thine by: But thou shalt never heare of them after, for any danger they can doe thee. Reade *Ephes.* 5. 18. In all other things is excesse. Esay 55, 1. Ephes 5, 18.

Secondly, these Dainties Sacramentall are pure and meere, uncompounded, and without the mixture of carnall delights. Sweet is that of *Salomon. The Lord gives the righteous a portion, and no sorrow with it.* Hee meanes, there is no checke of an ill conscience in it; as commonly in worldly contents there is, either by the person, or by the things; either the user is none of Gods, or the things are ill come by, and impurely used. But here is neither impureneſse of person or of things; each are pure to other, *Tit.* 1. 15. whereas the conscience of the impure is defiled. Hence it is, that this mixture marres the feast. As wee see in *Belshazzars* jollity, there wanted no mirth, but the Lord caused such an horror to fall upon it, by that hand writing, that all the joy vanish'd. As he in the Fable, who all the while he was feasting had a naked sword (hanging by a bristle) with the point downewards, hanging over him. As once one said (when he had shewed a friend all his Treasures.) But what if a man should goe to hell with all these? When *Haman* had related all his contents to *Zeresh* and his friends, he addes, Yet all these doe me no good, when I see *Mordecai* sitting in the Kings gate. The sweet meate of the wicked hath sowre sawce, but these dainties are pure, meat and sawce are good, in themselves they are holy, so to them pure. 2 Their Pureness. Tit. 1, 15. Dan. 5. 4, 5. Ester 5, 13.

The

3 The compleatnesse.

The third perfection is their fulnesse. In all other contents there is a scantnesse, in respect of the number, that men have not enough of them: If men of poore become rich, then they want pleasures; if both, then they want honour to make their content full. So they strive still for an earthly Paradise, which is lost,; and when they have all yet their soule hath not enough: But these dainties have a fulnesse and comprehension in them, able to satisfie the spirit; there is an equalnesse in them thereto, both are eternall. The heart hath enough, as *Iacob* said when hee saw the Chariots; and although it longs after more for measure, yet it findes rest and quiet, even in the kinde of the things which are perfect in their nature. When men take money in a market, or for their rents, still they like that they love, but yet they want, and there is an hole unstopt: the barren heart cries as the grave, give, give: and why? save, because they have not enough; yea, though they had enough (for a mediocritie is enough for a sober minde) yet because there is not a qualitie of content in them, their increase workes no full satisfaction. A man that hath spending money enough, wants a stocke, another hath money to buy him one sute, but hee wants for change: or he hath enough to buy one of cloth, but not of velvet; or if he have that which will suffice for apparrell, yet considering that children, diet, sutes of Law, and friends, call for more expences; that he hath joyes him not so much as that hes want: So are all the fulnesses of this world, they have a scantnesse: not unlike to a coate made scant, which comes not over the wrists or knees or bosome, but leaves them bare. But this nourishment and fulnesse of Christ is as is described, in every kinde, and a full supply, as I noted before, and especially, out of *Revela.* 3. 16. by an enumeration of all things for use and price.

Gen. 45. 25.

Prov. 30. 16.

Revel. 3, 16.

4 Durablenesse.

The fourth and last is durablenesse, and continuance. When folkes go to Pageants, and enterludes, oh! how they are tickled? How they could spend dayes in them? But when all is done, they are al a-mort. As I have heard of some besotted Epicures, who were not able to subsist, when their games and drinkings were over: & therfore so laid the matter, that the end of one should beginne the other; till at length with rotten bodies,

and

and wasted consciences, and emptie purses, and tired spirits, they fell dead over their cups and games. Alas, though this were a prodigious, yet not a perpetuall lasting; and yet such a one as made themselves last but a while. But lo, the things of this feast are durable meate, drinke, riches and honour. No wonder they issue from a fountaine, *Ier.* 2. 13. not a broken pit: A Fountaine (we know) though it be but a fingers deepe, yet outlasts a lake that is up to the middle; the one payres with use, the other is fed with a Fountaine. Durableness in kinde, and durableness in succession, is great perfection. If a man could buy cloth which would last all his life without wearing, and yet daily weare better and better, oh, what a market would he thinke he had? when those fading and blasted crowns of Lawrell and Wormewood are withered; mens gaines, feasts, brave clothes, games and companies: then the garland of a Christian made of *Semper-vivum*, not the herbe, but the grace of the Sacrament, shall flourish and survive upon the heads of the beleeving receivers; and when some of them blast at their death, yet they cease not till another crowne of immortality succeede for ever, and ever. Rejoyce in the Lord; but how long? Not as in froth, and the cracking of thornes: but alway, and againe (I say) rejoyce. Ier. 2, 13. Phil. 4, 4.

Let this then be both to disgrace the feast and mirth of fooles, and to advance this feast, and these dainties of Christ in his Promise and Sacrament. First, I challenge all sensuall ones whose complacence is in their brave buildings, fashions, and fethers, meetings, and pleasures, tales and trickes, to fill up and passe the time away; come in, set these to the contents of the Lord Iesus; and if ye can make equall in any of these foure kindes, wee will renounce our portion and cleave to yours; we will cry with you, Great is *Diana* of the worldlings. But if Christ exceeds yours in all foure, wonder not if wee come not in unto you: but tremble you for your sitting so long upon the divels deafe egges: throw egges and nest upon the dunghill, and come in, and joyne with us, cast your lot in with us, and let us have but one Portion. We would not change with you although we might have this boot, to tell money all day, and have it when wee have done: although your lusts commonly *Vse.* 1.

strip

strip you, even of the outward also. Rest not in a short ruffe, and running pull of joy, and to say, Would there were neither Preacher, nor Puritan in England. Alas! your time is short, and your sorrow will be endlesse: Let Husband and Wife looke backe and say each to other, What fruit have we had of all under the Sunne? Surely, neither safe, pure, full, nor lasting: therefore let us forsake it in time for a better, while there is season.

Vse 2. Exhort to enjoy it.

Secondly, let it exhort all Gods people to set their hearts to eate these good things (for all their fourefold excellency) to delight in fatnesse, and to enjoy the portion with sound complacencie and content which the world knowes not, nor shall ever enter into. Tell me, why doe men sow, purchase, build, labour? Is it not for the fruit? Vse all these in their kindes, but enjoy these, and in so doing, ye have the perfection which nothing else can, and these doe affoord to the soule. But heere yee will say is the difficulty. I answer, I will point briefely at two or three branches of direction and so conclude.

Directions for it, three. The first delight in God. Psal. 37.

The first is this, Delight in the Lord for this perfection of soule-content which he offers in his Christ. The perfection of love is joy: let him have perfect delight of thy heart, for his perfect nourishment. If *David* said well, *Delight in the Lord, and he shall give thee thy hearts desire:* how much more then set thy heart upon him, when he hath already done it, that hee may doe it more? Vse the Ordinances of Word, of Prayer, yea of this Sacramentall Christ our nourishment, as a stirrop to get up into this full, safe, pure, and durable object of delight in the Lord, his Christ, and Spirit, who (when all these poore helpes which serve to proppe up a Pilgrims travell, as so many baiting-places till he get home; shall faile:) yet shall be the eternall delight of the soule in glory. Beginne this complacence and well apaiednesse of heart, heere: and if it be hard, pray to God to give thee a judicious heart, to understand the weight and worth of the things, and to delight groundedly in those things which are best, & approved of God to deserve it. As if a Iueller assure thee of the value of a pearle, he needs say no more. And pray also that all thy affections may follow, love, joy, (feare to forgoe it) sorrow, (if weakened) and all the rest,

as

as in a Gentlemans house, let the Master welcome a stranger, and all the servants will striue to doe the like.

Beseech him that his Spirit of comfort by faith, may not only shew thee the good things he hath given thee, 1 *Cor.* 2, 12. but shed a lively sweetnesse and joy in them into thee, so that as the Vine said, *Thou wilt not forsake this thy fatnesse and sweetnesse for any thing.* Beseech him to purge thy conscience from all creeping defilements of thy selfe, world, Satan, or crosses, which might dampe it: and so raise up thy soule by them, above all this earth, which might eclipse it: If it be an heaven upon earth, now and then to beleeve a promise, to savor a Truth, to receive a Sacrament, to be in good company, to resist a lust, to revive a grace; what should he be who is all these, and whereby should the heart be sooner raised up to him, than by that which makes all this good cheere, the Sacrament of the body and bloud of the Lord Iesus? Oh! maintaine no melancholy distrust against this. But as *Hanna*, 1 *Sam.* 1. when she had heard *Eli*, was quite another and wept no more, so be thou. *Peninna* still was a chokepeare, (and so shall there never cease some thing or other to correct thy content,) but yet *Peninna* now was no more thought of. Remember if food and gladnesse alway go together, (as *Act.* 14. 17. How shalt thou hold up thy face before the Lord of this feast, if thy sad heart poison it?

1 Cor. 2, 12.

Iudg. 9, 11, 13.

1 Sam. 1. 18.

Act. 14, 17.

Secondly, adde this; maintaine this Communion with God daily. As the influente of Christ in the Sacrament is a speciall peece of our communion with God: so, when wee are gone it should make us fond to hold it, that wee might bee as it were drunk with the wine of his cellars, and the pleasures of his house. That so wee may keepe a communion with him daily from Sabbath to Sabbath: and be alway breaking bread, and receaving as those disciples at Ierusalem, who attended the comming of the Holy-Ghost. *David* was so ravisht with that hee felt in the house of God, that he saith, had I but one thing of God, this it should be, *That I might behold his face, in the beauty of his Temple and holinesse*; and yet he might never come into the Priests Sanctuary, much lesse the Holy of Holies, to see the mercyseat and the Arke under it, covered

2 Maintaine communion with him.

Psal. 27.

with

with glorious Cherubins: which wee may doe daily. This
Psal.73,6. is to spend our whole life in Gods House, *Psal.* 23. ult. Not to be never out of it, (which old *Anna* her selfe could not) but to retaine that savor of immortalitie and hope of eternall life, which the communion of Saints in the world, and Sacraments doth breed in the soule. Oh, the smell of these spices in the garden, which the North-winde of the Spirit, doth afCant.4,16. ford to our nostriles, *Cant.*4,16. should so perfume us, as all other fellowship should stinke unto us: as no douht *Peter* his nets did, and all the world when he was with Christ, and *Moses*, and *Elias* upon the Mount, and would have built three
Math.17,4. Tabernacles, and said, *It is good to be there.*

As those brutish ones longed, *When will the Sabbaths be gone, and the new Moones be past?* (meaning those feasts of continuance for weekes) so shouldst thou long for them. When will they come? And with *David*, *Psal.* 84. *Oh my*
Psal.84.3. *heart fainteth, and my feete long for to goe to thy Temple!* How rare are such in these dayes, in which though our cups and vessels be of silver and gold, yet our receivers are wood and stone (for the most part) and such as savor not this bread of life, and food of Angels. How should we be afraid, lest this I-
Gen.41.18. doll of forme eate up all, as those leane Kine in *Gen.*41, 18. 16,20. and lanke eares devoured the fat and full ones. Where is hee who so comes to the Sacrament, as loth to leave it, and to goe into the aire of the world againe? I commend not the excesse of these old Monkes, who forsooke the course of the world, for to live alway in holy services: But this I say, few such there are, who doe so much as hold any savor of this communion of Christ Sacramentall, a few dayes after: Oh! then, such as have found this hoord of grace in the Supper, keepe it daily also, that it may attend ye fortie dayes, till the Mount of God.

Directions for it. Therefore, let our daily course hold this communion. But how, may some say? I will adde one or two words of direction.

1. First, in the due exercise and quickning of the graces of the Spirit within us: both the life of faith (in all estates, blessings, and crosses: in all meanes ordinary, and extraordinary in their season as well as the Supper (all having their particular use)

also

also in all duties of both Tables) and the fruits of this faith, I meane the graces of hope, love to the Saints (the partners with us in this communion, *Psal.* 16, 2.) and patience, humilitie, courage, thankfulnesse; and the rest, of which I gave a touch before in the point of fruitfulnesse. Secondly, walking with God, daily, as being under his eye, awfully, purely, and soberly, approving our selves to him in the way of our life: making his Word our delight in both the promises, commands, and threats of it; aud so holding the Lord in our sight, as loth to forgoe him. Thirdly, Ascending in our thoughts from our owne welfare in private, and forcing our awcke hearts to the service of our time (as *David*, *Act.* 13. 36.) as well as looking that it goe well with our selves, (of which selfe-love our spirit is full stuffed, except this grace scoure it out.) Remember we, that the gaine wee get by Christ in his Assemblies, should presse upon us the bewailing of the losse thereof, *Zeph* 3. 18: the beseeching God to establish the Lord Iesus, and to set up his King upon his Zion; in the power of his Ordinances, to demolish the Throane of Satan and Antichrist, that the Scepter of Christ may prevaile every where against Popery, Atheisme, Ignorance, Blinde devotion, profanenesse, and forme of godlinesse. Lastly, in an heavenly heart, as *Phil.* 3, 18. knocking us off from below, moderating our liberties for us, enlarging us to desire his glorious presence, to have communion with him as he is; concluding, that if these treaties with him at distance (as in the Supper) be so sweete; then much more to eate and drinke it in his kingdome, *Luke* 22, 16. Oh! if our treasure be there, let our hearts be so also, and send we them before us, in token wee looke to remove thither as our abiding place. *Phil.* 2, 1, 2. 2 *Cor.* 5. 1. Thus doing, wee shall use the Supper for the end which it was given for, to supply the absence of the Lord Iesus from us, *Luke* 22, 35, 16, 17. till wee may enjoy it.

Psal. 16, 2.
2.
Gen. 5. 22.
3.
Acts 13, 36.
Zeph. 3. 18.
4.
Phil. 3. 18.
Luke 22. 16.
Phil. 2, 1, 2.
2 Cor. 5. 1.
Luke 22. 16.

Thirdly, let that good we have got out of the Sacrament, so plentifully abide in us, that wee impart it to others. The nature of these graces is such; not to feede on them alone. When those Leapers, 1 *King.* 7, 12. had filled themselves in the Aramites tents, with store of all things, their hearts smote them,

The third, imparting our selves to others.
1 King. 7, 12.

them, for staying there so long: and they resolved to hasten and tell the King and people of it, that were sterven in the citie. So shouldst thou: The Sacrament, is called a communion in this respect as well as the former. Poore birds if they light upon scattered corne, call their fellowes to the heape. When Iude 14, 9. *Sampson* had found honey, though hee kept the riddle, yet he imparted his honey to his Father and Mother. The benefits of Christ are not of a secret and private, but diffusive nature: Let us bee ashamed to consider that other things in the world are so perfected by communion, that neither Trades, Artes, Customes and fashions, nor any other thing, have cause to complaine, but the matters of Christ are now at the bareſt and lowest: Why? save that those that should excell in them, conceale their skill and experience. The Communion day, should be our exceeding day, and as in feasts, so in this, we should send (or carrie) portions, and acquaint others (wisely and seasonably) with our lot, and receive from them like intelligence. And thus much for the second generall head, viz. The grace of the Supper. I conclude with the last.

The third generall. The end of it.

And that is the particular end of the Sacrament, viz. The sealing unto a beleeving soule, an assurance of that grace which it exhibiteth. I have spoke before of this sealing power. I will adde but a little for the applying of the generall, to this particular. Desiring the wise Reader, to looke backe, and make use of what I have spoken of this sealing worke in generall, and to apply it here in speciall to the sealing of the growth, as already I have spoken in Baptisme of the sealing of our Birth, or Regeneration.

A needfull digression to shew the order of the Spirits working.

And, that my Reader may retaine the ordinary view of the two sealing workes, this briefely let mee say, first, that the Spirit of Grace is given by God, to attend each Ordinance, both the Word of Promise, and the Seale of Promise, and that to this end to worke perswasion in the soule,

1. and to cause it to beleeve the things that are given her of

2. God. Then secondly, note, The object of this perswasion by the Promise is double, and therefore the object of perswasion by the Seale is double: First, perswasion of the soule that shee is truly the Lords, truly called, regenerated, and

borne

borne of God. That is to say, reconciled to him, and renewed in him. Secondly, perswasion that shee growes in the grace of the new birth, and shall grow as a lively member of her head, till she receive the fulnesse of that part. That God is the Author of both perswasions, appeares by the two maine heads of unbeleefe, which formerly I noted to reside in the soule. First, that shee dare not beleeve at all, that the promise of mercy reacheth to her. Secondly, that she dare not beleeve that she shall ever reach to any further degree of sanctification than she presently feeles. Both these the Lord in his double perswasion confutes. The third thing is, the Spirit therefore 3.
applies it selfe to both these; (yet not alway in one and the same measure of perswading, but) according to the neede or proportion of each part. By the Promise of the Word, sometimes it workes more, sometimes lesse perswasion, as seemes best to himselfe: and so, by the Seale of the Sacrament, hee doth likewise, worke weaker, or stronger assurance: For though there be a perswading power in an high degree in both, yet the Spirit is no servant to his Ordinances, but his Ordinances to him: they shall perswade more or lesse, according as that power of Christ which the Spirit dispenceth, is more or lesse conveied into the soule, by his perswasion. He is never separated from promise or Seale, according to the measure of his working by both. But that is as he listeth; for he bloweth where and how farre hee pleaseth.

Fourthly, note, the chiefe and maine perswasion of the Spirit in the Word, is the Spirit of the sealing Promise, and the chiefe 4.
work of the Spirit of perswasion in the Sacrament, is the Spirit of the sealing Sacrament. And therefore as the Seale with the Promise, is above a promise alone; So the Spirit of the Seale with the Sacrament, is above the Sacrament alone; and consequently, the sealing power of the Sacrament is above the Sealing power of a Promise: the Sacrament being (ordinarily) the instrument of working the soule to the highest assurance which it can enjoy in this world, whether of the truth of her regeneration which Baptisme, or the growth therein, which the Supper sealeth and perswadeth. Sealing is the highest perswasion, and Sacramentall sealing, the highest sealing.

We doe not limit God to his Sacraments, but (ordinarily) we say, he limits himselfe in this kinde. Lastly, I adde, the most apt way to get the perswasion of the Spirit in an higher measure, is to hold close to the lower measure. As in the promise, the best way to get the perswasion of the Spirit of promise, is to cleave to the bare naked word, and truth of the Promiser for himselfe. So, the next way to compasse the best measure of sealing perswasion in the Sacraments, is to come unto them with faith in the perswasion of a promise: for marke; the Spirit in multiplying perswasion, doth never lose the former measures, but holds them still as grounds unmoveable. He that can now swimme without bladders, yet retaines the skill he got first by them: and he that makes true Latin of his experience and art, yet forgets not his Rule, by which he first attained it: still the power of the bladders abides in the man who swimmes alone: and still the power of the Rule is in him who of himselfe doth suddenly speake true Latine: Even so the promise still abides in the seale of the Sacrament, and the perswasion of the sealing Spirit, although it be above a promise, yet it is not without it, but holds the relation close. Even as the seale and delivery, and seasin of a purchase, is above a Covenant, yet never without it, but alway relating to it, and adding a superiour strength (which it had not before) of perswasion and assurance.

Vse. Now I finish with the Vses. First, if the Sacrament of the Supper hath this end, to seale the assured growth of the soule in grace; let it be terrour for two sorts. 1. Papists, who pervert the end of the Sacrament to base hellish ends of their owne; of which before. Secondly, profane ones; who come in their sinnes: who turne the Table of God into the table of divels: yea turne the seale of the grace of Christ, into a Seale of Gods Curse, into gall, poyson, and the water of triall of the Adultéresse. The Sacrament is not given thee to beget thy soule to God, but to nourish it being begotten. When then thou commest to the Supper, bearing the Lord in hand that thou art the Lords; Lo, thou callest for vengeance, if thou be an unregenerate one still. Thou saist in effect, Lord, let this Bread and Wine be my bane if I belong not to thy Covenant.

Terror in two Branches.
1.
2.

Covenant. As shee that durst drinke the water of jealozie, knowing her selfe defiled, implied her craving the rotting of her wombe: So I say to all such: If they come not hither for the right end of God, they cannot chuse but come for the wrong: either for the better, or for the worse. A seale it must needes be, no man can hinder it, yea to a covenent: if not to the Lords, then to such a covenant as they belong too: that is, a league with hell, *Esay* 28. a league with their lusts, adultery, pride, &c. As if the Lord should say, Bee thou yet more filthy still by rebuke of my Sacrament, more proud, more profane; Adde drunkennesse to thirst. Fulfill thy measure. Its not my Sacrament which causes thee to bee so, but thy uncleane dungill which dare offer it selfe to the pure beames thereof. As *Ieremie Lam.* 3. So doth this ordinance cry in Gods eares, Lord seale them to an hard heart (which is thy curse) to an hard hart which cannot repent, mourne, beleeve; because they have abused all thy calles in the word, all thy patience, and meanes, and dare come hither in their sin, send them hence with thy blacke marke upon them, for the scaring of others! Nay, the Spirit of this seale cryes after yee, ere yee bee gone out of the presence of God, saying, how durst thou sit here to catch the food of my People, with a dogs impudencie? with that heart which thou bringest with thee frō the alehouse or thy harlot, or oathes? Goe thy wayes; never fruit grow more upon thee! No raine, no dew fall upon thy hard heart! That which was a snare to *Judas*, even the Table and soppe of Christ, be a snare to thee, to fall, and rise no more. If thou wouldst avoyd this, let this Doctrine of the seale pull thee to the knowledge of the Covenant. Lam. 3. 65. Iohn 13. 26.

Secondly, let it be an use of mourning to us, that we have so few to whom the end of this Sacrament pertaines. Sure if it be the Sacrament of any, its theirs, whose hearts want sealing of faith in the Promise; question the perseverance of their faith, their comfort, hope, peace: Doubt; that these decay so fast, as they shall hardly recover them, and feare that Gods measures of health, growth, setledness, and fruitfulness is too good for them. But alas! where are these now a-dayes? Hath not the streame of this age carried them into another extreame, *Vse 2.*

rather of formall presumption and securitie. What shall then this Sacrament doe, if there be so few whom it concernes? Shall it returne in vaine to him that sent it? No, it belongs to those few, (for all are not alike) whom the Lord loveth, and will seale to the day of the full assurance and redemption. The Spirit of sealing shall not be quite streightned for all the sinne of others.

Mica 2,7.

Vse. 3 Admonition upon two grounds. 1.

Therefore thirdly, let it be admonition to all such, that they slight not this end of the Sacrament, so that it should not effect that end which it serves for. To which purpose remember these two items. First, that this holy seale annexed to the legacies of Christs last Will and Testament, doth beare date from the first Institution: and was purposely then ordained by Christ, because he knew the next day following, it was to be in his full vertue immediatly upon the Testators death, as wee reade *Heb. 9, 16.* If then those rejoyced in this sealing day, a farre off ere it come, and saw it as *Abraham* and others by faith: then what excuse shalt thou pretend, who seest not this power and end of the Sacrament, being after the death of the Lord Iesus, and being offered under the Signes of his death, thou mightst not doubt of the effect of it. Secondly, the Supper hath the preeminence in this kinde, not onely above other Ordinances of growth; but even the Word it selfe: wherein, although there be a power also of Sealing, yet not under such Evidences of the Lord Iesus crucified; nor under so great an authoritie and commission to Seale.

Heb.9.16. Ioh.8.56.

2. Grounds.

Vse 4.

Lastly, therefore let the Lords end in the Sacrament be thine: even every poore soules portion, which groanes in spirit for further perswasion of her growth and increase in pardon, holinesse, and glory. Put not off any measures, or the Seales thereof, which the Lord offers thee: Let there be no effect of any Ordinance, which thou shouldst count strange to thee, or walke in the want of, with any peace. Who knowes what encreases God hath provided for thee? But howsoever that be, dismay not thy self, as if it were the portion of such or such; & none of thine: If God will deny thee it, it is to humble thee, (he can bring thee to heaven through a lesse open doore) but let not thy sloth and base heart as *Ahaz*, deprive thee, either of the bounty

of

of his promise or signe; least others enjoy it, and thou be stript even of that thou seemst to have. Goe rather and summe up those sweet promises of God, for thy growth. Behold them, *Iohn* 10. 9. *He that commeth in by me, shall be saved, and goe in and out, and finde pasture.* Ioh. 10. 9. *Ioh,* 15,4. *Those that abide in me, shall bring forth fruit in me: My Father will purge them, that they bring forth more fruit. Such as are planted in the house of my God, shall bring forth fruit in the Courts; shall in their age bring it forth, and be fat and well liking.* Ioh. 15,4. Reade also those texts before, *Ephe.* 3. 16. 17. and 4. 15. 16. *Col.* 1. 11. and such like, to set thy teeth an edge. Spread these promises before the Lord, begge his Spirit to seale them: Vrge, 1 *Ioh.* 3. 24 and 4. 13. upon the Lord: And as a poore woman would cry to the Lord Keeper for his Seale, so thou to this great Keeper of the Seale, to bring it out to thee; Doe not give him the lie, make him not a lier in his chiefe worke, wherein his honour most standeth, and in due time he will heare him.

The end of the First Part.

An Alphabeticall Table, containing the chiefe points handled in the first Part.

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FINIS.

THE SECOND PART OF THE TREATISE OF THE SACRAMENTS.

Wherein the Doctrine of our due Preparation to the receiving of the Supper of the Lord, is handled: together with our due behaviour in and after the same.

An Appendix shewing, First, how a Christian may finde his Preparation to the Supper sweet and easie: Secondly, the causes why the Sacrament is so unworthily, or fruitlesly received by the worser or better sort, with the Remedies.

By D. R. B. *of* Divin. *Minister of the Gospell.*

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1 Cor. 11. 28.

Let a man therefore examine himselfe, and so let him eate of that bread, and drinke of that cup.

Verse 29. *For who so eateth and drinketh unworthily, eateth and drinketh his owne damnation,*

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THE SECOND PART OF THE TREATISE OF THE SACRAMENTS.

CHAP. I.

Concerning Sacramentall Triall in generall: the Description of of it; and the duty it selfe propounded, reasoned and urged.

HAving treated hitherto of the Doctrine of the Sacraments (wherein the use of Baptisme was urged) it now remaineth that wee come to the exercise of the Supper of the Lord: Whereunto this second Treatise shall serve (if God will) and wherein, (somewhat more largely) the Doctrine of our Preparation to this Sacrament shall bee propounded: The rather, seeing it was the chiefe scope of the Booke it selfe; and which occasioned at first, the former Discourse: That so the religious Reader might in one view both understand what a Sacrament is, and how to be received. Concerning which, I purpose to describe what this preparation is; and then in speciall to descend to the branches whereof it consists, with the use and application thereof: and so with some directions and caveats at the end, to conclude the Treatise. Entrance.

Description of Sacramentall preparation.

Sacramentall Preparation and Triall, is a duty required by God, at the hands of all and every that desire to receive worthily; by the due exercise whereof a man may discerne whether or no he be qualified to receive; and accordingly either proceede to Communicate with comfort, or else desist for the present, till better prepared. I will briefly touch upon the severals of this description, which are these fix.

Six branches.

First, what difference there is betweene Preparation and Triall. Secondly, that Triall is a Divine command. Thirdly, the Persons who are to try. Fourthly, what the due exercise of trying is. Fiftly, the different sorts of religious search, and how this Sacramentall search differs from them. Sixtly and lastly, the end and scope hereof. The second and fourth of these I reserve to the last place, as most essentiall to the duty. Touching the rest in their order I shall first speake a little of them, and so of the two other.

In what respect preparation and triall differ.

And first, let none cavill at my differencing Preparation from Triall. I know well that they agree in one, and that the former word usually is taken for the whole Triall of a Communicant. My meaning by it is, to shew what a man who would try himselfe aright, is to doe, ere he set himselfe about the worke. That is, to bring himselfe within some such compasse as may fit him the better to close with a triall of himselfe. Not onely to sequester himselfe from other businesse and objects of the world and his calling, that he may do but one thing at once; but also to call in, and to calme his thoughts and affections, so that he may be himselfe, and gather up his loose garments, and gird the loynes of his soule to do this maine worke well; that is, with a close, reverend, and intent purpose of heart.

Preparation is more generall.

Prov. 18. 1.

Salomon hath a sweete speech; *For a mans desire he will separate himselfe:* that is, lay aside for the time, all other businesse, and thoughts of lesse consequence, that he may doe the maine thing to be desired, in a more due manner.

Mat. 13. 44.

And when the Merchant had found the Pearle, he is said to withdraw himselfe; that is, to go apart and to weigh well the worth of that he had found. And in the story of *Rehoboam*, the holy Ghost uses this phrase of preparing the heart to seeke God; noting that to seeke God either in the worke of Conversion, or in any service

service and ordinance, requires a separation of the soule from the usuall affaires of the world, which distract the minde from weightier objects. As *Solomon* speakes of the foole, so it may be said of most men, (who yet thinke themselves wise) *Their eyes are in every corner of the world*; that is, so busied and hurried about a thousand vagaries and fancies abroad, that they are no where lesse, than where they should cheefly be; in the meditation of heavenly things: Hence that complaint of most, that meditation is so difficult to them; others, their memories are so fickle, because they divide and cut themselves (as *Martha*) into many peeces, who should rather unite themselves closely into one; and because they have stuft and fraught their mindes and hearts with so manifold thoughts, and have so many irons in fire at once, that one hurts another; as in the crowding of a multitude at a small wicket, (at which one by one might enter easily) we see its long ere any one can well get through. Luke 10. vult.

A point of singular use, condemning first that brutish prophaneness of many, who (to bewray what hearts they have) can hardly bite in their common talke and thoughts of base carnall things, when they are to kneele down to prayer in their families, but mixe one so with another, till they breed irksomnesse in others, and a pollution of holy things to themselves. Perhaps all are not so grosse, as once one was in his saying Grace before meate, who brake off usually in the midst, to bid his servant to set his dishes aright; but surely the sinne of most men is great in this kinde: Except God will take them as he findes them, deepe in their busines, and over head & eares in other matters, he must pardon them for Triall at the Sacrament; for indeed they have used thēselves to such a course, that either they must defile Gods worship with their own vanities, pleasures, profits; either they must serve God and Mammon at once, or not at all: they never knew what an empty heart meant, unloaden of her usuall thoughts and affections, prepared for God, serious and withdrawne from it selfe; They count it impossible to attaine to it. To whom I say, As good never a whit, as never the better: Vse of it. 1. Reproofe.

Secondly, this instructs us about the nature of Gods wor- *Vse 2.*

Instruction. ſhip. Its a ſeparation of the whole man for God; and that not in publike onely, (where our ſhops and trades and affaires muſt be caſt out) but in ſecret alſo. To have ſome few wandring thoughts after God, to caſt in a word by the way, of religion; to heare a chapter read in the clutter of houſhold buſineſſe, is no worſhip; for that requires a ſeparation. There is more required alſo; but without this, nothing can be done. The hand which will compaſſe Gods Altar muſt be cleane alſo: But firſt it muſt be empty; if it be filled with nutſhels and traſh, it can hold nothing elſe. If we cannot ſo much as heare a ſerious ſtory, or indite a letter without privacy; if we can do no choiſe worke well, except we be ſolitary and ſerious: do we thinke it eaſy to worſhip God in a Fayre, a Marquet, an Alehouſe, a Bargaine, while we be working, or playing, or prating, or dreaming? No, all our courage, all our ſtrength is too little; a broken, humble, beleeving heart is little enough for it: Therefore at leaſt an empty, a ſwept, and voyded heart is neceſſary.

Vſe 3. Admonition. Thirdly, it muſt admoniſh us of a duty meete for us, if we will be fit for Sacramentall Triall; we muſt ere we ſet to it, abhorre that giddineſſe, lightneſſe, and fraughtneſſe of our ſoules, (which the moſt thinke is no ſinne) as our bane, and the deſtroyer of Preparation for the Sacrament. We muſt know, that as the gold weights will not try gold till they ſtand ſtill; ſo neither can the ſoule try her ſelfe till ſhe be well ſtayed and poyſed. When we will powre any precious liquor into a veſſell, or glaſſe (eſpecially if it have a narrow necke) we will ſet it in a ſteddy poſture, for feare of ſpilling. No man can ſee any thing in roared waters. As the Lord Ieſus ſpeakes of agreeing with our adverſary, that we muſt lay downe our ſacrifice by the Altar the whilſt, and do that chiefly; and as *Peter* bids thoſe who will covet the milke of the word, that they purge out of their ſtomacks all ſuperfluity; ſo eſpecially doe it in this Triall at the Sacrament. Its manifeſt by mens cavils againſt this duty, (viz. that they have callings to attend, and buſineſſe to looke after, and they cannot prepare themſelves) that, I ſay, they account it as a veniall offence to be thus cloyed with other cares; but if it defile and deſtroy Tryall of thy ſelfe, how can it be ſmall? Thou wilt ſay, thy thoughts and affections are neither

Math. 5. 25. 1 Pet. 2. 2.

mur-

murtherous, uncleane, oppressing, defrauding, lying, revenging, profane, intemperate: What then? Is there no other disease mortall, save the plague? Let it therefore be as odious unto thee, to carrie a light, a gadding, unsavory heart about thee, so full of other bables, that Gods liquor must needes runne over: I say, to be out of frame alway to entertaine the best things, Let it be unto thee as odious as very profaneness it selfe. And before thou venter upon triall, clense thy selfe of this fulsome glut: and doe not enterline or write Gods letters upon a blotted, but cleane paper, even as thou wouldest wipe thy Tablebooke, ere thou writest the Sermon. And whatsoever vanity hath pressed thy heart, or dares presume to come before God; serve it with the same sawce that *Abner* is said to serve *Asahel*, that wilde Roe, whom (when he perceived to perke sawcily in his presence, and dare him to his face) he watch'd him so closely, that he smote him with the hinder end of his Speare, and laid him on the earth. Let thy care be, so to smite thy giddy heart, that it may no more annoy thee, or interrupt thy spirit, being well occupied. 2 Sam. 2, 19.

Lastly, when thou commest to this triall, summon thy selfe, and all the out-workes, and ranging thoughts of thy soule, all thy powers and members, to come in, to forsake other objects for the time; and close seriously, and sadly with the Lord, in this worke of Sacramentall triall. As thou wouldst faine have thy heart close at thy tryall for the Sacrament; nay at thy great tryall of death, so keepe it cleane, empty, unsnared, in thy whole course. Remember when thy heart would flash out, there is a Sacrament, and a triall before it: If my thoughts then be past call, I shall have an ill worke of it, or else rush to the Sacrament with a surfeit upon it. Surely looke how thy heart is watcht unto in thy course, so shalt thou finde it, at a speciall season; and so shalt thou blesse God for the Sacrament, and say, Else Lord I should have strayed endlessely; but this Ordinance hath kept me at a bay from wandring, not onely from thy Commandements, but even from a sober and serious attending to it selfe, in lawfull liberties. So much for the first. *Vse 4. Exhortation*

Touching the second point, viz, The persons whom this triall concernes: it hath two branches, First, how many, Secondly,

2. Generall. Persons. 1. How many?

Who must try? For the former, it may soone bee answered: All must try and examine, against the Sacrament. The charge is generall, admitting no exception. As it was to the Iewes for the Passeover, that all who eate it, must be liable to the rules of observing it: so must it be in the Supper, none can bee exempt from Tryall, who will have a part in the Sacrament. Briefly (not to stay the Reader long) He that hath not a soule to save, to thrive, to prosper in grace, or to be happy, or to desire it: He that neither cares for the losse of heaven, or woe of hell; he that abhorres the name of a child, and so the allowance of his fathers house, and the portion of an heire; he that chooseth rather to be without among dogges and swine, hee that hath cut off himselfe and is become an Heathen and Publicane, a scorner and pastgrace, let him exempt himselfe; else the Lord exempts none at all. Pearles indeed must not bee cast before swine, else it is not the difference of any outward respect that can discharge from this duty. All need the benefit of it, all are in danger to incurre the losse by neglecting it: all therefore are equally obliged to it. The people cannot exempt themselves under colour of inability, or not being booke learned; they must not put it off to the Minister as more sufficient for it. The Minister may not exempt himselfe from it, as if he lesse needed it than the people: Schollers are not free, because their calling is to study, or reade the Scriptures, for they may be farre from the triall of themselves: Such as have learned the doctrine of the Sacrament soundly, must not wash their hands of it, because of their knowledge. The wife must not thinke her selfe to be tryed in her husbands carefull tryall, as if she were but his shadow, and hath him to answere for her; much lesse the husband may quit himselfe upon hers. The rich must not plead liberty by his great businesse; nor the poore for lacke of leasure from his handy labour; nor the aged, because of their infirmities growing upon them: not the more experienced, because they have oft done it; nor the novice, because he is greene, and new to begin: not the travellor, because in a journey: not servants, because they are under the government of others; nor governours, because they have authority over them: No, there is no Time, Age, Person, who can prescribe

Exod. 12.

None exempt.

See Exod. 12. 43.

scribe against the Lord of heaven; Prince and people, learned and idiots, Iew, Barbarian, bond, free, great or small, are all alike and under no difference with him; But all of all sexes, conditions, estates and relations, (if men, if Christians, if of capable yeares and discretion) stand bound to this Sacramentall triall. He who will exempt himselfe, let him bring forth his dispensation. Therefore let all covers of figleaves, drawne from the variety and difference of outward respect, fall to the ground, as unable to hold water, when God shall enquire who they are that dare take out their names from this generall rule; Gods lawes are not as cobwebs, onely to catch small flyes.

The second branch is, Who must try? To which I answer, Each one himselfe; for these are the expresse words of the Apostle, in which were reason sufficient; But besides, there is cause for it. For first, the object of this inquisition and tryall, are not errours and ignorances (properly) whereof the soule for lacke of knowledge can take no notice; but either good or evill, whereof we are privy or guilty to our selves; and as for the rest, the Lord in mercy pardons them to his owne servants, who mourne for them, as those who would gladly know them, and so shun all evill, and repent of their omissions and failings; therefore it is conscience which must give the answer, and make the inquiry. Secondly, the tryall which flowes from the sence, the eye, or heare say, or conjectures of men and their actions, is most uncertaine. For sometime a good man out of ignorance of some cases, being plaine and open, may seeme to go to worke upon a worse ptinciple, than indeed he doth, and to be worse than he is. And againe, a sly hypocrite, who can accommodate himselfe to the opinions of men, and occasions of things very cunningly, may procure the conceit of a very honest man; But conscience well informed will beare witnesse without cosenage or error, what a man is. Thirdly, it is conscience which is the do-all in the soule: Shee is set by the Lord to be the espiall of the narrowest passages of the heart and life, (except hood-winked and defiled,) she keeps the cinque ports, the out-lets and in-lets of the heart and life, nothing passes without her notice and verdict; that water which runnes by the mill of our course, utterly unknowne to,

Branch 2. Who must try?

Each one himselfe.

Reason 1.

Reason. 2.

Reason. 3.

others, is to her well understood: And therefore from her must proceede this tryall: shee is this him selfe, who must
Reason. 4. examine, and who must bee examined. Lastly, all judgment and triall from others without, can not attaine to this true triall of a man: and that for these Respects. 1. Because there is none that knowes or can know the spirit of man, save the Lord and it selfe by the Lords meanes. For then
1 Respect. should man become in Gods place: now that cannot bee: for
1 Cor. 2, 11. although some man may bee in GODS stead to another yet that is onely in light and derection, not in search or triall. The things that are in the soule, lie hid under so many
Iere. 17. lockes, and with so many windings and conveiances, that the soule it selfe cannot search them of it selfe, except the Lord helpe her: much lesse can any other doe it. Secondly, put case that some wise and discerning Minister should
The 2. by his wisedome, discover somewhat more than others; yet, the intentions, extents, measures, and consequences of those evilles are past his inquiry: how deeply the soule is engaged in her guilt; with how high or low an hand shee offended: against what light shee sinned: what penalties shee hath incurred, what offence to GOD or men, and what wound to her selfe, (whether felt and repented or not) hath followed; no man besides her selfe, can search out.

3 Respect. Thirdly, say hee could, yet is it not in him to work upon Conscience so discovered: The feeling of sinne, guilt and curse; the true view of sinne to humble, melt and afflict the soule, that it might apprehend pardon, repent, and returne to GOD, is the act of conscience by the efficacy of the word, reflecting upon it selfe. Lastly, though all these were, yet is it not in the power and Authoritie of another to inquire. Perhaps a fit man is not present, if hee bee, hee may want a calling: however the issue upon triall may bee out of his power and hand: for, either he is not to debarre from the Sacrament for such sinnes as are unconvinced, and open, but onely within the bosome of the committer; or, if they bee scandalous, yet its beyond his strength to execute the censure of suspension upon the party, but notwithstanding hee will rush upon the Sacrament. Whereas a man examining

ning himselfe aright, may and must bee such a law to himselfe upon due survey taken.

The use of the point is manifold: But it will more fitly fall upon the last branch. Heere only I admonish such as would try themselves well, to beware least they rest themselves upon either the labors or opinions of others. How ordinary an abuse is it of the publique and private directions that are given to people for triall, that men thinke themselves discharged from selfe triall? How great pitty is it, that faire weather should doe such hurt? And that men should hang other mens triall of them, as a Cover of darkenes before their eye, that they might not come within themselves? Some through unwillingnesse, ease, or a false heart, stop their mouths with this, that having had such excellent helpes, they cannot chuse but be well tryed. Howbeit themselves can give no reason why? And others when they have offered themselves to be tryed, with some sence of their need; yet either by having more knowledge of the Sacrament than was expected, or expressing some good affections of desire and sorrow for the present, or because they have a gift to make the best shew, and to conceale the worst: I say, some way or other, bleare the eye of their Minister or Parents: so that they thinking the Annoynted of the Lord to stand before them, occasion them to boldly adventure upon the Sacrament as if beyond exception. Alas poore soule! Dost thou not know that the triall rests in thy selfe? If thou be neither truely broken, beleeving or Penitent, can other mens erroneous Charity releeve thee? It may possibly be a great sinne in another to thinke thee unfit for the Sacrament (knowing no other) or to exclude thee: when as yet it is a fearefull, bold and uncharitable rashnesse against thy selfe (who knowest thy selfe) to dare and presume thereto. What shall it profit to winne a world of good opinion from others, and loose thy owne soule? or to rejoyce in other mens errors, to deceive thy selfe? What did it boote *Judas* to escape the judgement of all his fellowes in comming to the Passeover? Let that patterne discourage all selfeconceited and subtill hypocrites.

Vse of it. Admonition.

Reasons why men try not.

1 Sam. 16, 7.

Mat. 16, 29.

Mat. 26, 22.

See 2 Chron. 35, 6.

Objection. Is the tryall of others needeless?

What then? may some say, is the helpful trial of others needles? No: But of use. As we see the *Levits* to sanctifie their brethren.

One-

Onely there is difference betweene the triall of others and our owne. The triall of others, serves as the materialls towards a building: our owne triall, is, as the building of the workeman himselfe. When all the Timber, Brickes, and Lime is ready layd: the workeman must finish the frame. The Saw or Axe may be layd upon the stone, or upon the timber: but except the lively hand of a man doe act those tooles duely, there will be no sawing of them in two. So is it heere: The minister or governour must give light and direction how to try, wherein it stands, and how the false heart should bee handled: hee may teach, upon what termes search is to bee made, and what not: he may remove false scruples, error, and letts: But the verdict of triall must bee thy owne in secret when all is done. As at the Assyses, there bee two Iuryes, the one of Inquest: the other of life and death: There is a singular use of the former, and yet that meddles not with the finall sentence. Onely it makes an easie way for the finall, and remooves rubs, and gives light, what bills are to bee enquired upon: and so the other consults and gives verdict of life or death, guilty or unguilty. So here let the use bee, to admonish all cavillers and profane persons, who would take advantage of the rule, to try themselves: and all to exclude the helpe of others, whom they should shunne, least their sinne and profaneneese should be perceived. There are none who so decline the helpe of others, but those who abhorre to try themselves, and so at once would rid their hands of all. But oh wofull wretch! Wilt thou neither try thy selfe, nor take advice of others? If thou wert under arrest for debt, and some of thy friends would become surety for thee, wouldst thou chuse wilfully to goe and rot in prison, rather than to be beholding for their love? Then may it be sayd, Thou art worthy to perish. Even so I say to thee, If thou wilt not try thy selfe, nor be tryed, let him that is filthy, be filthy still. Thus much for the second point.

Answer. No.

Revel. 22. 11.

3. Generall. The difference.

The third branch followeth, which concernes the difference of this Triall from others; and that from these words; (Whereby a man may discerne himselfe to be qualified to receive.) I will digresse as little as may be; but my aime is, to dispatch somewhat in this point, which may give light to that which

which followeth, and to shew what may helpe to the better triall of a Communicant when hee comes to the Sacrament; also how a Christian may without confusion apply himselfe to each service of God, in the due manner and kinde severally.

Differ. 1 From other Ordinances.

First, this Tryall and preparation differs from the Triall wee should premise to other Ordinances, as hearing the word, reading, praying, fasting, family duties, &c. All which require a preparing of the soule to seeke the Lord: yet in these respects they differ: First, in that all other (for the most part) although they doe require an estate in grace, ere they can please God: yet so farre as they doe conferre towards the conversion of such an one as yet wanteth grace, and must therefore be used upon paine of rebellion against God: therefore they doe not absolutely require that strict tryall, which the Sacraments doe. True it is, those who heare, pray, fast, conferre, being destitute of faith, sinne in the manner of doing: yet since the Lord hath also ordayned them to be instruments of begetting faith it selfe: therefore its also a sinne to neglect them, although a man bee unqualified to use them holily. But the Sacrament is of another nature, being no ordinance appointed for the breeding of grace, but of nourishing it onely: so that he who dares to come to the Sacrament being yet out of covenant, profaneth it both in matter and forme. Therefore the closer Triall is required unto it, above others. Double presence in Sacraments,

Againe, in the Sacrament the Lord is not spiritually and virtually present, but even visibly and sensibly appeares to his people in the signes of the substance, matter and forme of his covenant: both our reconciliation, and sanctification. A good subject ought to present himselfe at each Court and meeting of Iustices, Sessions and Assyses, with due regard and reverence, as one that dares not breake the peace, nor be a bad subject. Howbeit if the King doe send for him personally in his owne sight, to tender and renue his oath of Allegiance, it behooves him to put on a more awfull, and reverend loyalty than before. So here, every ordinance is sacred and hath the Lord present in it: But the Sacrament exhibits him in a more reall, neere, and familiar manner, even as if the Lord Iesus came corporally in presence, to eate and drinke with us, and

to

to present us with his owne flesh and blood to feast us; Therefore in the approach thereto, our triall must be more cautelous and solemne.

Differ. 2. 1. From legall

Againe, the triall before the Sacrament differs from other sorts of Religious triall. There is a Legall triall belonging to the unregenerate, by which by soule laying it selfe in the ballances of the law of God, feeles her selfe weighed downe by sinne to hell and destruction. There is a tryall of the Gospell, whereby a loaden soule, finding that the Lord offers her ease and pardon in Christ, upon the due preparations to faith, and actuall beleeving the promise, doth try her selfe about the worke of these, that she may partake the benefit of Christ.

2. Penitentiall.

There is a penitentiall triall, by which a beleever having fallen from God and broken covenant, searches himselfe and casts up his gorge that he might by pardon of his revolt, returne to God, and recover himselfe to former grace and comfort.

3. Ordinary walking with God.

There is also an ordinary and dayly tryall of a Christians course and walking with God: by which hee watcheth to himselfe and to the rule and living by faith, and obeying God, viewing his practise dayly, and keeping holy quarter with God, as occasion moves him: These all differ, each from other, and all from Sacramentall triall; Not that they are excluded from it (for they are necessary antecedents to it) but yet they faile in this speciall respect of a Sacramentall triall; which lookes at this, how the soule may be qualified to communicate.

This triall is a further thing.

So that in this triall, as these former trialls are helpefull, so yet a further thing is lookt at. viz. 1. How the soule hath carried it selfe in respect of former Sacraments received; how it hath lived and thriven in grace by them; 2, How it hath fayled therein, and broken the covenant there renued in speciall. 3. What repentance it feeles for that speciall sin, what faith it hath in the promise of the Sacrament; what fitnesse to joyne with the Church in communion of the body, by love. What desire after former fruit, and growth, by experience thereof. 4. This triall at the Sacrament is a speciall Reviving, stirring up and quickning of all these graces for the use of the Sacrament, that thereby (through mercy) the soule may goe and receive with the lesse feare, and more faith to speed of her desire.

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The summe and scope of all is, thus much; 1. To teach Gods people, how to make use of all the former Trialls for the helping them forward to this. Then secondly, to shew how a Christian should accommodate himself to every duty wisely & orderly, without error and confusion, which is no small grace. 3. To confute the blindnesse of such as see no distinct grace contein'd in this triall for the Sacrament, and therefore thinke that if they can be devout, catch up a booke and reade, put on a demure habit, and violently keepe off themselves from usuall riots and profaneneſse of life, or simper with a few good words, (that they carry good hearts to God, meaning no man any hurt), they thinke this to be that which will passe for their tryall at the Sacrament. To whom I say, Without knowledge the heart is naught. If they who have practized the 4. Tryalls above-sayd, yet must not confound them with this, but revive this triall at and for the Sacrament; what shall be sayd to such blind and ignorant tryers as these without rule or reason? Lastly, it should informe every good communicant in the nature of this true tryall, not to desist and give it over, by wearinesse, sloth, or difficulty, till in some measure he finde how he is qualified for the Sacrament, seeing till then hee doth but mistake the whole scope of the Ordinance, and mocke his owne soule. *Vse* 1. 2. 3. Prov. 19, 2.

The fourth branch of the description, is, The issue of this triall, viz. That accordingly a man may either proceed to the Sacrament, or desist for the present. And this the nature it selfe of triall requires, and otherwise it were needeleſse to try except it were for the issue. Which is plaine by the end which the Lord hath in trialls of another kind. Why is the Lord sayd to try his people with false teachers, and lying Prophets, Is it not no know whether wee will cleave to the truth, or beleeve lyes? Is it not that the faith of the elect might bee discerned from the rottenneſse of hypocrites? Why doth the Lord try us with streights and crosses? Doth hee not intend to try whether wee will bee content with our portion, or murmure and use indirect shifts? So the Lord tryed *Gedeons* souldies who were meet for warre, who not. Men also in their trialls (as at Assyses) what intend they 4. Generall. The issue of it. Deut. 13, 3. Iudges 7, 5.

they, save either to acquite, or condemne? My scope is to shew, that Sacramentall triall hath also her issue, either to encourage a man to receive with comfort, or to desist for the time, till beter provided, with caution and warinesse.

The Vse. 1. *Instruction.* Which point is of great use. 1. To instruct all Christian examinants, in their triall to bee carefull of themselves, and not to suffer themselves to bee deceived by error or selfe-love: For why? The issue is great, either the comfort of well receiving, and danger of loosing a great blessing if we come not: Or else the perill of incurring of a great mischiefe and judgement, if they presume to come. We say, the end of a thing is last in execution, but first in intention. If this were so in the purpose of such as try themselves; how wisely, jealously and religiously would they goe to worke? If they knew and considered, that the scope of triall, is either to come or to forbeare; and that our desisting it selfe (if it bee ordinary) is a mocking of God, what colour soever we pretend; how close and wise would it make them in going betweene both extremities, either of rushing to the Sacrament without triall, or desisting upon unsufficient triall? How would it cause them both to tremble at contempt and refuzall: and yet also at neglect of due triall ere they come? Which is indeed to make a vertue of a necessity.

Vse 2. Reproofe. Secondly this condemnes the formall and fulsome practise of common Protestants: who (if they pull'd out of the vile profanenesse of such as abhorre all triall:) doe presently thinke that God is so beholding to them for their trying themselves, that let their tryall bee what it will, hee owes them welcome to the Sacrament for it. Alas poore wretch; Triall is appointed for an issue, not for a fashion and formality, to stoppe the mouth of God and conscience. That triall which hath no issue, can have no due substance of matter or manner in it, but rather is a confuzed doing of somewhat without rule, with opinion of something in the deed it selfe, to commend a man to God. No. As well the tryer of himselfe may see cause of not comming, as the not trier ought not to come. Triall hath still a respect to the issue: and must be used to avoyd sin and punishment, not to encrease both.

Lastly,

Lastly, let it be admonition to others, who upon triall doe finde themselves unfit for the Sacrament. Of which sort there may be two. Some such as (although Gods people) yet having fallen into some such sinne as hath deepely defiled and hardened them, cannot find either their faith so lively, or their repentance so sensible, as that they dare to come. In such a case I say, (if upon advise with wiser than themselves they find it so to require) their duty is to consider, that the Sacrament may prove so far from helping thē, that it might rather encrease their guilt by boldnesse. Therfore it shal be their wisedome to consider, That the Lord hath other Ordinances to use, than the Sacrament. As that serves to nourish the faithfull: so there bee others that serve to humble and cast downe the loose and presumptuous. Let them therefore inquire after them: as Counsell of the Minister of God able to helpe them: Penitentiall Search and Triall of themselves about the occasion of their fall: Fasting and Prayer with conference, if they feele Sathan hath deeply bewitcht them and hardned them: These Ordinances are appointed to cast out sinne: if it be yet unseene and unrepented of: and to expell such Devills as neither the Sacrament, nor any other Ordinance can, especially the publique Ministery being the setter of them on worke, and the first convincer of the conscience. Its a wise mans part to use every Ordinance for the good of it; *Vse.* 3. Admonit. Braunch. 1. Mark. 9. 29.

Secondly, such as by triall finde themselves, out of the Covenant of God in regard of any actuall fact in them, and besides finde the guilt and taynt of much other Corruption and evill: let them (much more) blesse God for this ordinance of Triall: and so long desist from the Sacrament, till the Lord hath sanctified the conviction of their conscience, in some measure, to drive them out of themselves unto a promise, for Reconciliation and peace. For the Blood of Christ and his body serve not for the Nourishment of any, in whom they have not bin as the seed of Regeneration, both in Pardon of sinne, and change heart, in which, conversion standeth. Therefore let them ply this worke, of which in the trial of our estate *Chap.* 2. more is sayde. But, to rush upon the Scarament, upon Triall of this dangerous Condition, is a double sinne, an Braunch. 2.

adding

adding of drunkennes to thirst: as also an abuzing of the Sacrament: causing it to seale up rather their guilt and curse, than their pardon and peace. Remember still, the Sacrament convertes none; but strenghtens the converted.

Beware therefore (all such) least by Sinister and unwise Counsell of any, they blanch themselues over, and thinke that becaus they see all is not well, therefore the Sacrament must bee theis Phisition. No, The word of Law and Promise must first convince them of sinne, and then of Righteousnesse: whereof after they shall find both the Sacraments to be a seale, through faith: Baptisme of their Conversion, the Supper of their confirmation. Onely let this bee added, That as they doe for the present desist from the Sacrament, so, yet they must ply this first conviction and trial of themselves, by attendance upon other ordinances, till they come to see cleerely that the Sacrament belonges to them. For if they give over the work by loosnesse and wearinesse, before the fruite bee atteined: they may feare that it had bin as good for them they had never seene cause by triall to desist, as having so done, to leave their work unfinisht. Sacramentall triall serves not to dash men quite out of conceit with the ordinance, but to convince them for a time, that they may bee so abased for their cutting off themselves from it, that they may returne to it with more comfort, and abhorre themselves in that condition of desisting from it. And so doing, their Abstinence shall be for their good: and although the Minister cannot suspend them, yet their owne suspending themselues shall proove more gainefull to their soules, than their bould adventure. And so much for this fourth branch.

John. 16.9.

5 Generall: that it is Divine.

The 5. and 6. now follow: which (as I said) I have kept to this last place, as depending upon one another, and most essentiall to the Doctrine. The 5. branch then is, that this triall is a charge of God, not left arbitrary to us, but necessary to the receyving worthily. To which ere I come, least any stumble at this word (worthily) as if any could be worthy to receive: I answere, its the phrase of the Holy-Ghost himselfe in sundry places: And looke in what sence the wicked are said to bee unworthy, in the contrary thereto the godly are called worthy:

How a man may bee sayd to receive worthily.

worthy: first in respect of themselves, secondly, of the Lord. Touching the former, see *Act.* 13. 43. where *Paul* saith, *Seeing yee thinke your selves unworthy of eternall life, &c.* hee meanes, that they thought the tidings of it, unworthy of them; they thought themselves so worthy and so good, that they thought Gods offer unworthy of them, and so they despised the Counsell of God to save them. So here, the profane and hypocrites, doe thinke Sacramentall Christ a meane thing, discerne not what it is, or of what worthinesse, therefore they are unworthy. But the faithfull receiver is worthy: Why? In respect of that worthy and pretious esteeme of the Sacrament, for which they account no preparation sufficient. Secondly, in respect of God himselfe. In which sence, *Rev.* 3, 4. the holy Ghost telles those few names in *Sardis*, that they should be clothed in white, for they were worthy; he doth not meane they were worthy to be so clothed; but being so clothed, they were worthy: that is, the Lord having cloathed them with the Robe of Christs righteousnesse, (the linnen of the Saints) they were worthy ones in his account: So contrarily, the unregenerate are unworthy, because they are naked still, and care not to bee covered with this garment: And why? They know not (or will not know) that they neede it. Now then, as the good receiver is worthy, because he is so accounted in Christ, and his preparation is accepted in him, and the want thereof is not imputed: so the bad is unworthy, because his person is not accepted, and therefore whether he prepare himselfe, or no, he is the same; for out of the Lord Iesus hee cannot be worthy. The Summe is, not the preparation of a man (in it selfe) makes him worthy: But the imputing of preparednesse by faith: and this workes an high esteeme of the Sacrament, and a carefulnesse to be a meet Communicant: neither whereof the ungodly can be partakers of. This by way of Digression.

Matth 22. 6. 1 Cor. 11, 29. Revel. 3, 4. Revel. 19, 8. Revel. 3, 17.

To returne then: The duty of triall is commended by God. And this appeares by *Paul*, 1 *Cor* 11, 28. as also by good Analogy of the Passeover, applied by the Apostle to us. For the former, *Paul* concludes the direction for receiving well, and cutting off all abuses: *Let a man therefore examine himselfe, and so let him eate*: Hee had told them before what Christs

Proofes of it.

institution was: But as if knowledge alone of the pure ordinance were not enough, he addes further, Let a man therefore examine: q. d. Although the meere observing of the institution were enough to cut off the abuse of your love feasts: yet, for the avoyding of all other corruption inward aswell as outward, I command from God, Let every man examine. He doth not meane, let him if hee please, as leaving it to mens choyse: but the word is imperative, let him, that is, I enjoine him: As, let a man abide in the vocation wherein God hath set him: let a man so esteeme us as the dispensers of grace &c. That is, I command him so. Neither is this as one of those temporary counsels, of which *Paul* saith hee had no warrant from God expressely: This saith not the Lord, but I: But it is one of those, of which hee addeth, This say not I, but the Lord. And the connexion of this 28 verse with the 20. evinceth: For I deliver unto you, that which I received of the Lord, &c. And he subjoyneth, let a man therefore examine, &c.

Further proofe.

Nither doth this rest onely upon this text; but upon the Analogie of the Passeover, whereto this succeeds. Its manifest by the Scripture that there was speciall Preparation of them that ate the Pascal Lamb. For not only the Lord required the Lamb it selfe to be weaned off from the damme 4 dayes: to teach the people in all that space to weane themselves from those sweet breasts of their worldly delights, and lawfull liberties; but he required them also to keepe another feast of unleavened bread seaven dayes; wherein all leaven whatsoever, was to be swept out from their houses, and Sacrifices to be offered for expiation of sinne, and uncleaneness, that so they might not come polluted to the Passeover. And those two Passeovers of *Hezekia* & *Iosijah* prove it: where speciall charge is given to the Levites and people to sanctifie themselves and each other: although for the speedinesse of receiving, there could not be such legall clensing, as the Law required; and so also, the people and the King first purged out Idols, and defaced their groves, and abandoned all will-worship ere they came to the Passeover. What betokened this, save the triall of their spirits, much more, purging out all Idols of the heart, sweeping out the

2 Chro. 20.
2 Chro. 23.

the leaven of corruption from within; without which the other had beene bootlesse. Therefore *Paul* in that place doth presse the same, though not Sacramentally, yet universally, saying, *Let us therefore keepe the feast, not with old leaven of malice and mickednesse; but with the unleavened bread of sincerities and truth:* Why? Because Christ is our Passeover, who is sacrificed for us: *q.d.* Let not us be behind hand in our feast and spirituall Pascall Lambe, to those that ate the old Passeover. If they might not eate it with leaven, with any pollution of flesh, as of Leprosie, touching of the dead, or the like ceremoniall defilement; how much lesse wee, with our reall and spirituall leaven and uncleanenesse of soule? 1 Cor. 5. 7, 8.

To adde a word or two of use to this (for I leave the reasons to the last point) this I say: That its well that we have an expresse charge from God for this triall. Else the world is full of curious heads, and profane hearts, to outface and outwrangle the Ordinance. Men have no joy to such a taske as they feele to pinch their spirits, and presse upon them any power of practise; and therefore (although they are ready to cast the cords, and breake the bands of the most convinced truths; yet the more mannerly way is to question the charge it selfe. And hence are those usuall interrogatories, How prove you that any man hath to doe with mee when I come to the Sacrament? Or, how proove you that *Paul* speakes to us as well as the *Corinthians*, to try our selves? Or how can you proove that I am boundto sanctifie the seventh day from the Creation, for a Sabbath? Or how know yee that God will have us preach and heare twice upon the Sabboth in publique? Or, that a man is bound to pray by himselfe, or twice a day in his family? Or that it is against nature for a man to weare long haire? Or, for a woman to bee shorne? And to these might I adde a thousand other scrutinies of a base and profane heart, willing to overthrow all such strictnesse, as it selfe distasts; and loth to beleeve, or informe it selfe of any thing which it is loth to do. The truth is, never did Satan so obscure those maine truths of the Scripture, in Popish darke times by turning all into curious queres of things lesse pertinent; as now, he doth in this light of the Gospell seeke to alay, and

Use of Instruct.

Profanenesse of mens wits.

disanull the power of truths by profane cavillation. But I say still both to the one, and to the other, Its well that God hath so punctually declared himselfe in his Word as hee hath. All that are not wickedly nice and curious, will rather yeeld to those probable deductions from Scripture, which arise by consequent, for the beating downe of our own base spirits, and rejoyce in so doing, because they argue for God; than whet their leude and prejudicate wits and spirits upon the divels whetstone to cavill against truths received: nibling here at one, and there another, till they have defaced their beautie and grace, and so exposed them to the utter contempt of themselves and others; Stop your mouthes therefore oh ye carpers at Gods precise rules, and play not the Proctors for the divell against God, least he pay you your fees little to your content; Stoope rather to the Lords Canon in all things. And you to whom this yoke of triall at the Sacrament is so heavie, consider, the Lord will not lessen or lighten it for your sake: labour ye to be eased of the divels yoke of a profane carnall heart, and turne your swords into mattockes, deny your selves, get the Lord to change your minds and wills, that so his yoke may become sweete unto you. And as the Prophet tels those Cavillers, who asked him, Why may not we goe to good Witches about our cattell, or things lost, &c. *Goe* (saith he) *to the Law and to the Testomony*; let that be your touchstone, that wil abandon both all will-worship on the right hand, and all profaneness on the left. If these give ye no allowance, know there is no wisdome in your witchcrafts, nor in your cavilling defences: So here say I, Goe to the charge of God, that will convince both Popish triall, and tell you, that there is no Religion either in fasting before the Sacrament (although I do advise no man to eat) nor in not spitting at the Sacrament, that much more wil confute all profane contempt of triall of our selves: let God speake, and let all men be liers, both left hand profaneness, and right hand superstition must fall before the Ordinance. Oh! if men be so busie against the practise of goodness, when there is a rule to controwle them, what companions would they bee, if wee wanted it? Howbeit even by this they shew that the dutie is divine, because else their cursed spirit would

Esay 8. 20.

would never so fight against it. Thus much of the fifth point.

The sixth and last branch is, what is that due triall which God requireth of every true Communicant, and in what things doth it consist? I answer, Due and true Triall standeth either in the properties thereof to qualifie it aright; or in the object therof, that is, the things to be be tried. Concerning which, first, I will lay downe some reasons why the Lord requires this triall in both respects. Then secondly I will lay downe the due properties or manner of triall. And so with the use of the generall doctrine I will finish this Chapter; and in those that follow, God willing, I shall handle the severall objects to be tried in their order, one after another. Generall 6. what it is?

The Reasons are these three. First the plaine charge of God importeth it. For the word here used by the Apostle, is not a word which aimes at some defect in the measure of our grace onely, as the triall of light gold may be dispatch'd by weights which any man may use: but it especially signifieth triall of substance, and soundnesse of mettals, such as onely the Goldsmiths skill can finde out: the Touchstone and the Fornace onely can trie gold, or separate the silver from the drosse. Even so, its not a common skill nor easie worke to discover the soundnesse or falsehood of the heart in matter of grace, There is nothing more hard than this discovery. Satan and Hypocrites can transforme themselves into Angels of light; and make men to think them so. And the hollownesse and depth of the heart, and the selfe-love of it in easily beleeving our selves to be that wee would be, and yet are loth to be, is unspeakeable. Nothing more easie than to pray for such things as indeed wee would not have, if God would give, because then our hearts and courses must be changed; and yet wee thinke wee pray aright. Nothing more easie than to looke upon our selves in our outside of duties and performances, and reflect an opinion thereby, that wee are true worshippers. No grace, but a false heart will counterfeit: and the depth of the heart is such, that there is no shew of meekenesse, innocencie, tendernesse of spirit, thankefulnesse, love of Gods people, but a bad person may accommodate himselfe unto, *Reason.* 1. The difficulty of this triall. 1 To discerne hypocrisie from soundnesse. 2 Cor. 11, 14, 15.

and act a part therein. The soundnesse of the heart is very hard to discerne.

2 To discerne soundnesse where it is.

Secondly, although there be soundnesse in the heart, yet it is not alway discernable. As it is not easie to finde a Pearle in the dunghill, nor a needle lost in rushes; so, its hard to finde out a little truth of heart and faith, when they are so covered and mixed with abundance of drosse. Besides, it is no easie thing, (although a man finde them) yet to walke constantly with God in the practise thereof. Its with us as with the foole, who not knowing the worth of gold, stoppes here a peece in an hole, there another in the thatch, and forgets it: So doe wee slight tha grace which should rule us in each part of life; lose the good things which have cost us labour to come by. Its hard to improove the things wee have heard and learned, and to bring them forth in due season; they are to seeke with us, patience, when wee are provoked: faith, when wee see no likelihood of Gods hearing or answering our prayers, and so of the rest; as it is with tooles seldome used, so there growes a rust upon the gifts of God in us, for lacke of watchfull improovement. Sloth, and ease do fret into us as a kanker, and creepe so insensibly upon us, that they marre us ere wee be aware. The Talents of God which wee have received, become unprofitable in us. The greatest part of the duties we do, is not the least of them we omit: in the use of meanes and Ordinances, formality, and commonnes, unreverence, unsavorines defiles us: and the life of faith in crosses, blessings, duties, is very poore and wanzing in us. It were endlesse to speake of all. Now if it be so hard to trie our grace, how much hard to trie our whole course, in which the wearisomnesse of our hearts doth tire us so, that the errors thereof in so manifold parts cannot be reckoned; as the sinnes of our single estate, or married state, our callings, dealings, in the world, lawfull liberties, company, solitarinesse, with other innumerable occasions: wherein as it is hard to survey our selves distinctly; so its as hard to watch to our rule unwearidly.

3 To discerne our not improving of grace. Either in our privacie. 2 Iohn 8.

Or in our outward course.

Much more is it hard to trie our corruptions.

To conclude, if the triall of our grace be such, what is the triall of our corruption? Who can perceive the danger where-

so

to the best lie open, by the unspeakable sweetnesse of their personall and beloved sinnes? How secretly doth Satan and lust creepe in (as sleepe to one warme in his bed) even to an honest heart ere it be aware? By what fine slights is it at first entertained, either becausse it is but one, or small, or soone shaken off? And having once entred, how doth it defile the conscience? When once the tendernesse and sensiblenesse of the soule, (which is the Sentinell) is gone: how soone doth sinne grow upon it, and increase? That whereas at first it seemed a great thing to attempt, now it seemes little, to goe through with it: and that which seemed little, now becomes as nothing: till at length it foulds up the heart in selfe-love and careleſseneſſe, and growne to a custome and falling sickneſſe, that it is a great difficultie for a man to picke out an end in this confusion of estate, or to know where to beginne or where to end. So then if triall bee so hard a taske, how due and conscionable ought the practise of it to bee; seeing the Lord hath set the Sacrament to bee the awer, and holder in compasse of our course?

Secondly, except wee trie our selves before wee come: the Lord who searcheth and trieth the reins, will search and trie us to our cost, and little to our likeing. Hee will revenge our profaning of his Seale, with sealing up our soules, and giving us over to those evils in which we presumed to come; so that they shall become our scourges & penalties, to harden and defile us, & draw impenitencie over our spirits, that although we would we shall not repent. Perhaps if we may escape present judgement upon our persons, to be smitten downe suddenly with a thunder-bolt, or to be plagued in our bodies and children with sickneſſe or death (as those *Corinthians*) wee are content the Lord should deale with us otherwise as hee pleaseth. But oh wretches! To be accursed with barrennesse for ever, with an insensible, dedolent heart, with a dead benummed spirit; to be stript of those gifts wee seem'd to have, to be sent more emptie away from God than wee came, to be pull'd out with that guest that wanted his wedding garment, and cast into utter darkenesse: these are curses tenne times grea-

Reason 2.

Rom. 2. 3.

1 Cor. 11. 29.

Mat. 22. 11.

ter than the former. Thou eatest and drinkest thy owne condemnation as *Judas* did; the handsell whereof was this, that
Ioh. 13. 27. upon the eating of the soppe, Satan entred into him and fill'd his heart, ripened his treachery, and seal'd him up to a desperate resolution that he would finish it, though hee went to hell for it. They that judge not themselves, make worke for the
1 Cor. 11, 30. Lord to judge them finally: and although it appeare not to men, yet the wrath of God abides upon them, and shall in time smoake out as upon *Cain*. The Sacrament is a spirituall mystery, and cannot be violated, save by spirituall wickednesse. And whereas the gaine should have beene great, if thou hadst come prepared, even the enjoying of the Lord Iesus wholly: now the judgement shall be as fearefull, not onely to goe without him, but to drinke and eate hell and damnation. Of which more in the use.

Reason 3. Thirdly, as we say in our Proverbe, Leave is light: If we come to the Supper of the Lord, as becomes his guests invited by himselfe; lo, we shall sit there among his Angels, and eate of the dainties of heaven: we shall behold the face of his Majesty with joy: we shall have our soules within us, feasting us with the conscience of our obedience: wee shall not need to feare sadde affronts and accusation: wee shall enjoy the sweete fruit of our reverend and carefull triall: our faith and repentance shall there meete us: and if wee faile in any measure of our hoped for welcome; the fault shall not lie heavie upon our selves, but we may be assured, that it is for some other end, for which the Lord deferres us; that at our returning againe he may give us an overplus. These may serve for some reasons to enforce due triall upon us.

Properties of true triall. But here a willing heart would faine know the properties of this triall, and when he hath duly tried himselfe. For answer to which, although in the Chapters following, this will appeare better in the objects of triall: yet briefely I will note some workes here generally concerning all the particulars, and so come to the use.

1. Wise. First, then let thy search and triall be wise, and according to knowledge. Let the Law and Testimony be the Hammer, the Fornace, and Touch, to trie thee in all, both thy heart and life.

life. This will informe and instill such skill and discerning into thee, that nothing shall lightly passe thee without, both notice and due verdict: Thou shalt neither by loosenesse of heart judge evill, good; nor through blindnesse, or misprision, thinke good evill. This will let in light to thee to behold all things in their lively colours as they are. The Goldsmith will not easily be gulled in the triall of gold or silver. So if thou carrie this light and torch into the darke corners of thy heart, few either sinnes or graces shall escape thee. Else, thy owne false light, erronious judgement, prejudice, precipice, securitie, defilement, and the like, may soone deceive thee. And so thy triall may proove like *Ahimaaz* his newes, idle and confuzed.

Secondly, let it be ingenuous and filiall: Doe not thinke that the Lord onely enjoynes thee to search out the evill, and let the good passe: The triall of Gods people is as well of their vertues and graces, for their encouragement, as of their corruptions to their humiliation And yet, let it also be impartiall. So abhorre a slavish heart of base feare causing thee to harpe upon the jarring strings of thy distempers: That yet thou much more loathe selfelove, to applaude thy selfe in any of thy corrupt and vicious habits or actions: But rather be as willing thy errours and evills be discovered, as thy graces. The true triall of a Christian is a middle betweene both extremes. The most usuall of the second, is the latter. Fewer offend in the other; and yet their danger is as great, because the true roote of triall, is the witnesse of a good conscience, testifying that there is grace at the heart, which a slavish triall denieth to it selfe. Filiall.

Thirdly, it must be very inquisitive and narrow; not hoverly and superficiall. It must not be like the mashes of a net made to catch great fishes, and letting passe the small. For both the good things and the evill are closely and deepely couched in the soule; Cursory triall will not search them throughly. Graces are as coales raked up in the ashes, and appeare not easily; or as a little corne in a great Chaffe heape. And corruption is as the core of a disease lying in the intrals 3. Narrow and close.

trals; and as *Gehazi* his booty throwne into close corners. If the King should send a Commission to a true subject, to search Iesuites, or Priests in a great house: they would take a narrow course both by belaying, and ransacking the inner passages and roomes, for feare of escape or lurking: Sacramentall triall should bee such: Not as the searching of friends houses, whom wee very sparily and generally looke over, or give notice before to remoove out of the way that which wee are loath to espie. But as a man would search the house of his enemy: And as wee reade that the Papists were wont to seerch for the Martyrs, in all places, likely or unlikely, yea, even the heapes or reekes of corne, and the haymaowes, with forkes, swords, spits, and speares. So should we doe our selves, as Searchers very glad and desirous to finde what they seeke. And to this end, our triall should bee punctuall and painefull. By punctuall, I meane particular and personall, either graces or corruptions; which most naturally and generally accompany thee. And therefore Christian search best attends Christian Prayer and watch: looke what thou observeſt to pester thee most usually, either in thy spirit, or in thy course, that take note of, and make a Calender of it. Forgetfulnesie and confusion of memory doe much hinder triall. Note therefore both what sinnes runne in the streame and frame of thy life; and what speciall evils beare sway, and are most selfe-putting forth; and then the rest will follow alone; and yet passe not by the lesser: seeing those which are but of a second degree doe oft disguise us, while wee are bent onely to marke the most prevailing ones; and so by ill custome are unsuspected. Few men there are in whom some masterly sinnes doe not beare rule, pride, selfe-love, worldlinesse, or the like, to poison their course. Secondly, let it be painefull: The issues of good and evill are as a spring of seven heads. A laborious searched will therefore open them all, and take himselfe tripping in all: searching, the spirit within, the tongue and members without, and fetch in matters of humiliation from the triall of marriage, single estate, Duties, Ordinances, company, solitarinesse, liberties, callinges, behaviour,

Both in punctualnesse.

And painefulnesse.

haviour, and actions of common life. So much of the third.

Fourthly, it must be faithfull and loyall, that so all the subtill startingholes, and cunning deceites of the heart may be found out; for selfe-love and falsehood will else bleare the eye of the wisest. Bribes corrupt the wise; but not the faithfull: Sinne is a bribing mischiefe, it labours to overthrow search and inquest, that so it may escape the jury. But as a good Iustice, in taking the examination of a fellon, or rioter: will not bee gulled with each colour or faire tale, but will search to the quicke, and drive him out of his trickes, and lay him open, because hee is for the King; so should our triall be faithfull, because it is for the King of heaven. Its for his honour; and yet also for our comfort to be true to the Lord and our selves: Else wee shall finde as wee binde, and the Lord will be froward with the froward, and subtill with the subtill. The Sacrament will not afford that peace to the false, which it will to the faithfull; with the true, honest, and plaine, the Lord will bee good and plaine. If sweete, gainefull, or naturall corruptions bee so incorporate and beloved, that wee are loth to search them out, and (like *Laban*) search every where, save where our *Rachel* sits upon her Idoll; the Lord will leave us to our defilement, and deprive us of the fruit of our triall. Now that our triall may be honest; observe two things: First, nourish tendernesse of conscience and uprightnesse. Ofttimes many a secret evill of smaller consequence may annoy some man, even a glance of the heart, or eye; when as a grosser evill will not touch another. Its not easie for one that hath his glove on his fingers to take up a needle or a little pinne, which the naked hand will easily doe. The tender eye will water and twinckle at a mote falling in it, as if some great hurt befall it: and the weazand will streine at a gnat. Secondly, be willing to take any helpe which may further thee in thy search. Sometimes a faithful friend who observes thee; a stander by may sometimes see that which a Gamster spies not. Sometimes it will not be amisse to see and reade thy owne triall in the booke of a Crosse; for each Crosse hath her superscription, and will either tell us what

4 Faithfull.

Phil. 18, 25.

Gen. 31, 34, 35

grace

grace the Lord would try, or what sinne he would correct; yet I say, the best trier is our owne conscience and experience.

5. Direct. Lastly, let our triall be Direct; aime at the end of thy receiving the Sacrament, and the reviving of thy faith, or thy repentance of evill. Search out in thy selfe, either those spirituall graces which are most like to further, or those evils which are in directest opposition to a comfortable receiving the Sacrament. The Sacrament is a most spirituall communion with God; spirituall evils will most choke it, as infidelity, hypocrisie, apostacy, unthankfullnesse, falling to the creatures: let these and such like be most pursued. Contrarily, the most spirituall graces, doe most chearish it; as daily faith in the Promise both of pardon and holinesse, pureneſſe of heart, heavenlinesse of minde, selfe-deniall, humblenesse, thankefulnesse, and such like; be sure to finde out these; and so thy search will stand thee in best stead, toward the end thou aimest at. And thus much for those properties of Sacramentall triall: according to which the particular object is to be framed, as in the following discourse shall appeare.

Vse 1. Terrour. Now for the Vses of the point. First, let it be terror to all such, as (for all this) dare rush upon this holy feast, with unwashen hands, and with profanation or neglect, whether presumptuously or carelessely without triall. Be it knowne unto you, ye take the Name of God in vaine in an high degree, and are guilty of the body and bloud of the Lord, as tramplers of it under your feete, and crucifiers of him the second time; therefore he shall not hold you guiltlesse. You boast much, that ye have received to day, and eaten your maker (as the Papists say) but ye have eaten and dranke your owne bane and poyson. This Sacrament shall bee as that curſed water was to the belly of her who being defiled, durst come to drinke of it, as if innocent. And as *Elisha* said to *Gehazi*, *Went not my spirit with thee when thou runst after Naaman?* So, Is not the Spirit of Christ privy to thy profane neglect and bold adventuring, being in thy sinne? Although the Lord come not really to plucke thee from thy fellowes in open vengeance, yet be sure, the Sacrament shall be as

a King. 5.

Iudas

Iudas his sop to harden thee in thy sinne, and seale thee up to impenitencie and damnation. Once a Monke did villanously poison a Christian Emperour with the wine of the Chalice; but thou poisonest thy selfe: How much greater is thy villanie? Therefore, although I scare thee not from receiving utterly (to which by nature thou art prone enough) yet for the present, I admonish thee, abstaine till tried and examined. But perhaps thou wilt object; Alas, I doe come indeede, for I am commanded to doe so by God, and by the Minister. I answer: So were the Israelites bidden to goe up against their brethren of *Benjamin*: But yet the Lord smote fortie thousand of them when they went. Hee who approved the justice of his owne will, that sinne should be punished; yet punished them (*Iudg.* 20. 20.) eventhem who went about it, being themselves as guilty. The question is not about the doing of the duty, but the right manner of it. So I say to these, that Gods Sacrament be received, is necessary. But who are they that are fit for it? God hath no such neede of Sacraments, that he cares not how they be received: But most righteously hee urgeth the duty, yet punisheth the ill doer. Thou wilt still cavill and say, thou hast oft done thus, and are not yet stricken from heaven: I answer, the more is behinde; the Lord can smite with dumbe strokes in a worse manner. But dost thou so abuse his patience, and heape up wrath to thy selfe? But thou wilt say, I will abstaine then, and so I hope to escape, for this charge concernes no other save receivers. I answer, thou excusest a fault with a crime; thou canst not thus escape, for God shall judge thee for both not comming, and not preparing. But thou pretendest, that its hard to trie thy selfe, and thou art ignorant, hast no gifts: Well, yet be admonished, Wisdome is easie to him that will understand; thy ignorance comes not from seelinesse, but wilfulnesse. Those whom thou canst mocke as simple ones, can yet remember and repeate all these directions: And hast thou lost thy wisedome in this businesse? Oh! but thou saist, I am forgetfull Why? Save that, thou hast no heart; for thou canst remember any quarrell, or wrong, to revenge thy selfe. But thou wantest leasure. Alas, the Trevant complaines of an ill penne, inke, and paper;

Object. *Answ.*

But

But the fault is in his sloth, else all were well. For why? Thou canst finde a day in a weeke spare to hunt, to game, to drinke, to be in company, to sit in the alehouse: if thou carrie thy corne to market, thou dost somewhat else besides thy businesse: and so, if thy heart stood to this worke, thou shouldst finde leasure enough for it too. But thou saist, Few doe thus, and thou dost but as the multitude. Shall number and companie qualifie thy judgement in hell? If thou wouldst bee loth to suffer with them, be loth to sinne with them. And to end this use, breake off thy cavils, thinke not thy case desperate; Say not, there is no hope for so saped a wretch as thou. Who can tell? Perhaps the Lord may bring hony out of a carrion, and even out of thy long contempt, fetch humiliation and repentance? I have knowne some touch'd more by the Sacrament than by any terrour beside: That the Lord hath so long spared them in patience: they have concluded, hee hath done it to breake their hearts. Perhaps the Lord will turne away his fierce anger, that thou perish not: Howsoever it fare, bee doing, humble thy soule, and chuse (if thou must perish) to perish in thy triall, rather than justly to runne hazard, and rush into assured miserie, by not trying.

Vse 2 Exhortation.

Secondly, this should be exhortation to all sorts: Minister, and people, strong and weake, all who would behold the Lord Iesus his face with joy in his Ordinances, to submit themselves to this triall. The Minister first, knowing this terrour of the Lord: let him with compassion, plucke as many out of the fire as hee can, by a carefull instructing of the people in this way of triall. Its not one of the least objections which are made against it, that they have none to direct them. No bucket for this deepe Well: no man to thrust them into this poole. How shalt thou answer the losse of so much bloud of soules, when God shall call thee to account? I know indeede that where the Minister is most faithfull, many people are contemners, but their bloud be upon their owne heads: save thou thine owne soule, and let them not perish by thy sinne. Secondly, let all godly Ministers doe their uttermost to debarre all open despisers of this Ordinance

1 To Ministers.

Iude verse 23.

dinance, from partaking it: Though they have but small power of the keyes of censure in their hands, yet let them use the key of Doctrine so much the rather, to stoppe as many as may bee from running upon the pikes of vengeance.

Likewise let all faithfull receivers looke to this dutie, and upon no colour, either of their knowledge, or former use of it, or other occasions, neglect it, either for themselves or their families committed to them. The Lord will accept a little endeavour, and judges us not according to that we want, but that wee have, if there bee faithfulnesse. And let none thinke that this dutie is so urged, as if there were any merit in it from the worke wrought; No, thy searching it selfe stinkes, and thy very cloathes may defile thee, if thou looke at thy selfe. But looke at him that commands it, and hath promised a blessing to it: that is, *So let him eate of this Bread, and drinke of this Cup*: Let this welcome encourage thee. And because I have already laid downe some properties of triall for thy direction: I say no more, but seeke the Lord in prayer and deniall of thy selfe, to helpe thee to put one these cords and ragges, to come out of thy ill custome. And to shut up all, let mee encourage all faithfull endeavourers to trie themselves: I know there is cause; for many tender hearts foile themselves sore in this worke, and make the remedy worse than the disease. They say, These rules are so strickt, that they shall never practise them: and therefore cannot bee prepared: yea, they say, the more they search themselves, the more drosse and scurffe they meete withall. To whom I answer, First, let no difficulty of selfe-triall, in the point of the measure thereof dismay any: let sloth, contempt, and wilfulnesse, be absent, and the Lord will both admit of their honest endeavour to trie: and also (the weaker they are) so much the more welcome them to the Sacrament, which is more especially belonging to the weake than the strong. Secondly, I say, Although by triall they meete with much corruption; yet better to be met with than concealed: Neither doe they meete with it to favour it, but loathe it; and they so meete

2 To the people.

with

with more corruption than they dream'd of, that also they finde a Pearle in their Dunghill, and more grace than ever they looked for: unlesse slavish feare and unthankefulnesse doe blind-fold them. Let them thereby the more praise God who pardoneth these their transgressions, and say, Mica 7. ult. *Who is a God like to our God?* and then although they must adde, who is so corrupt a wretch as I? yet mercy shall drowne their sinne in the Sea, never to appeare more. Therefore let them bee comforted; and looke what hath beene said in the generall, touching Triall, let them wisely applie to the particulars following, to helpe themselves forward in the practise thereof. This much for the Vses.

2 Generall: Object of triall threefold. 1 Estate. 2 Wants. 3 Graces.

Having thus spoken of the properties of triall: I come to the Object. And that is threefold: A Communicant is to trie himselfe, either, first, about his estate in grace. Or secondly, his wants, or else thirdly about his Sacramentall grace; concerning which, God willing, in the following Treatise more shall be said in their order.

Chap. II.

Of the Triall of our estate toward God.

Trial of estate

Concerning which Triall, although I know there be such strange spirits stirring in these our dayes, as take for granted, that all those that are baptized, and live under the Gospell in a visible Church, are undoubtedly in good estate of grace without any more adoe; and therefore will reject this as needlesse to trie our estates by surer warrant: yet because I know none of indifferent judgement, but abhorre their conceit: I shall take libertie to confute them with silence, and to proceede to shew what better triall of a mans estate towards God may be found. Only one objection of greater moment I most first remove out of the way: to wit, that the calling in question of our estate toward God, upon

Objection against it.

upon every such occasion as the Sacrament, may seeme to inferre, that a Christians estate is a very staggering condition, which may easily bee doubted and suspected: as also it may seeme to turne Christian liberty, into a slavish and fearefull bondage. To which I answere, That it is no such matter. The reason of the Triall is this, First the Sacrament being a seale of the covenant of grace (as oft hath beene sayd) and no converting meane of the graceless unto grace (properly) needes it must bee, that every one who would finde it as a seale to his soule of the encrease of Grace received, must first approve his estate in grace to bee sound; except the Spirit of God should bee made a servant of sinne, and subject to the presumption of hypocrites, willing to set his seale to a blanke. Things standing in relation, import an excluding of such as are out of that relation: *Ex. gr.* If the Prince should graciously proclaime that hee would renue the Charter of some Corporations in such a Countie: No village, Townes or places that never had any such priviledge from the Crowne, would bee so idle as repaire to the King, for they are excluded. If the Parliament grant the King a subsidie from his subjects, no man that knowes himselfe to bee no subsidie man would prepare any such money for the King; for the businesse concernes him not. So is it here. The Lord calls his free-denizons by spirituall baptisme, to renue the Assurance of their pardon, peace, and adoption, at his supper; and promiseth there to all such, a further increase in the graces of his covenant: should then any be so madde as claime a part in this Sacrament, who never have beene or baptized, called, and partakers of the Spirit of grace at all? Now then how shall that be discerned? True it is, those that are free borne, and true members, know it or may doe, as *Paul* quickely could tell *Lysias*, he was a Romane. But who shall stoppe the mouthes of Aliants and strangers, such as are of *Asdod* and *Chams*, when they come to plead themselves Israelites? I meane when hypocrites come to the Sacrament, pleading themselves to be Gods people: doubtles there must bee some Rules of Triall which will not deceive; they must be urged to proove their Gene- *Answer.* 1.

alogie, or else bee convinced to bee counterfeits.

Answere. 2. But, be it granted, that this triall of estate concernes also such as are Gods people: yet it followeth not that they cannot use it, but they must by and by bee anxious and perplexed about their condition. No, farre be it from any to thinke so. The Lord affords all his, To stand fast in their liberties, and to be above the bondage not onely of Popish or Iewish ceremonies: but of unbeleefe especially: and to walke according to that they have received: For peace shall bee to all that walke according to rule, even the *Israel* of God. Yea as its ridiculous for any such to seeke new grounds to build upon: so is it sinnefull to stagger about the old: because the covenant of God is with us, as the Covenant of *Noe*, as the Covenant of the Sunne and Moone: yea everlasting after these shall have an end. Farre other use are Gods people to make of this tryall at the Sacrament. First, many know not all such grounds as their faith rests upon, although they beleeve unfeignedly: ignorance may hinder them. Againe, although they have had them in a readinesse, yet by Satans deluding them with other diversions to worldly objects, or by forgetfulnesse, or being dazeled by some secret love of evill, or by the errour of others, these things may be growne strange to them, darke and to seeke. Besides, although it be not so, yet may it bee a sweete exercise for a beleever to bee well skill'd in his best Evidences, and it may joy him to have the things revived in his spirit which hee hath knowne before, and especially at the Sacrament, when they may most encourage him. Men doe looke upon their evidences of lands for more ends, than feare of their Titles. And yet I will not deny, but that (as the case may stand) the triall of a mans estate at than Sacrament may and ought to bee anxious and sollicitous: yea, and that so, that for the time he were better desist than proceed: viz. when having snared himselfe with some lust which hee cannot easily bee rid of, hee questions his estate thereupon: and, till God have eased the hardnesse and despaire of his spirit, through unbeleefe, perhaps hee can neither perceive nor yet relish his evidences as hee hath done. This

Gal. 5, 1.

Esay, 54, 8.

may

may be one case in which this tryall may bee used with some doubting and distemper: Howbeit neither is this so ordinary, but to be sure not the onely case. Therefore this objection is of no force.

2 Sorts of tryall of estate. 1 Our first calling.

To proceede then: This tryall of our estate I would call to these two heads as breefly as I can. First to a mans first calling home to God. Secondly, to some essentiall markes either accompanying or following the same. Concerning the former of these, it shall not be amisse to give the reader a short generall view of calling, before I mention any triall in speciall belonging thereto. In a mans calling therefore, consider first from what, secondly unto what, thirdly to what end God calls. First the Lord calles a soule from an estate of woe and misery through sinne and curse (common to it with all the posterity of *Adam* wherein shee lay plunged, deadly; from a covenant (I say) with sinne, death and hell, wherein shee was wrapped. This hee doth by the Ministery of the Law; which, crying a dismall and lowd alarme in the eares of a drowsie and sleepie sinner, awakens him from the dead. Being rouzed out of this sleepe, it beholdes a deepe gulfe set betweene the Lord and it selfe, so that it cannot come at him: By this meanes the soule is broken off from all her rotten proppes either naturall through secure ignorance, or Religious through conceit of knowledge, or the old covenant of workes and performances. And (whether Publicane or Pharisee, before) this Law putting no difference, condemnes and kills a sinner in point of all his former life and jollitie in sinne, holding him under the Arrest of Iustice in an estate of bondage, till it be brought to utter despaire in him selfe (more or lesse) of any redresse.

In calling 3. things, 1 from what?

Eph. 5, 8.

Secondly, the Lord calles the soule to an estate in grace through the Lord Iesus. And this hee doth by a most sweete voyce of the Gospell spoken in the eares of it while it lyeth in this Pit of selfe despaire. The which doth let in (by degrees) a Spirit and Covenant of grace into it: first in susteyning it from extremities by an hope of possible Deliverance: Secondly, by presenting the soule with an encrea-

2. To what?

sing light and sight of the All-sufficient price of grace and reconciliation in Christ the satisfyer of wrath, and procurer of peace; Thirdly, by declaring himselfe fully appeased by this satisfaction, so that former anger is turned into welpleasednesse: Fourthly, by expressing his placable and pitifull heart to a sinner in an offer of a covenant with him; adding moreover, that hee would have him to be reconciled and receive his promise as freely as hee makes it: Lastly, by enlarging his promise in the apprehension of the sinner both in respect of the infinite many good things contained in the same: as also the most free, full, gracious, faithfull heart of the promiser (loving, strong, and sure, which cannot lye:) I say by all these presentments of grace in a most apt, sweete, and powerfull manner: hee workes in the soule such preparations of meditation, desire, esteeme inquisition, restlesnesse of heart and unweariednesse of meanes using: That at last this seede breakes out into fruit: so that the soule weighing all duly in the ballance, to wit, the worth of grace offered, the mercy of the offerer (beyond exception) and her unavoidable condemnation in refuzing it; doth at last cast her selfe upon the promise, resigning up her selfe to it so farre, as to beleeve it to be her owne portion.

3. Why? Thirdly, the Lord calls the soule from misery to mercie, to the end that it might enter into a covenant of holinesse; and

Rom, 1, 7. become a Saint by calling, called to sanctification and the image of him that called it. That as the soule lives by grace, so grace might live in the soule; And this hee doth by the voyce of the Spirit of Regeneration and Baptisme; The which by the immortall seede of the word, sheddeth the love of God into the soule, to the end his seede may beget the image of God in it; By which meanes the whole bent and frame of it is changed, subdued and turned from sinne to God; so that now Gods Spirit is that, unto and in it, which old *Adam* before was, according to the capacity of the soule. This Power the Spirit of Grace workes in the beleever, because it is that Spirit of Christ which cannot be divided in her parts of Reconci-

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ling and renuing, but carries the soule into Christ for both. More plainly and breefely, this Spirit writeth the purpose of the covenant in the soule, to wit, that it may have the law engraven in it, it may be cleansed, as with pure water, and may be caused as by an inward new Principle, to walke in the Obedience of all Commandements of Law and Gospell, as compting them an easie yoake and perfect freedome. Iere. 31. 33.

These three are wrought (according to the measure of mercy) in every calling one: and are (not so much the markes, as) the parts of effectuall calling: and who so is thus called, is also in covenant with God, and by vertue thereof hath true right to the Sacrament of the supper, for the growing up in the grace of the covenant. Howbeit because it is hard for a Camell to goe through a needles eye; and every poore soule can not receive all this whole frame all at once to try it selfe thereby; I will helpe it a little, by taking it so into peeces, that each severall triall may enter in at the narrow dore the more easily; Let then the soule that would try it selfe about her calling, proceede in this or the like manner. 2 Triall of estate by markes of calling.

First hath God called thee? Try it by his Preventing grace; canst thou say, That when thou thoughst of nothing lesse than grace, yet God was found of one that sought him not? Did the Lord so mightily over rule and so order thy occasions, of education, company, acquaintance, calling, ministry, placing, employments, that in all thou sawest God spreading his net for thee, that thou mightest not run thy course, but bee taken in it, and bee brought homewards? Did the Lord, by this way of Providence, make thee of a dead, unsavory peece of flesh, to beginne to hearken after and savour the things of God? Its a good signe. 1 Make Preventing Grace 1.

Secondly, canst thou say, That the Lord suffered thee not to content thy selfe with vanishing devotions, and groundlesse hopes or wishes of good: But by his word wrought thy heart, to see into thy corrupt heart and course. Did the Lord discover thee to thy selfe either in thy particular lusts, or generall bad course, or in thy Originall poyson of heart? Did he knocke thee off from all thy colours, 2.

shifts and excuses, Convince thee of sinne and curses, and cause thee to stinke in thy owne nosethrils? Its a good signe: especially when the 10. Commandement did it.

3. Thirdly, did the Lord keepe thee from extremities in this case? Either from revolting backe to thy old lusts (as one weary of Gods yoake before the time) or rushing into desperation; or falling into a presumptuous loosenesse and peace of heart in this thy dangerous condition? I say, did the Lord hold thee downe under his hand of the Spirit of bondage, till thy ranke, jolly and lusty heart were kill'd and tamed in thee? It is a good signe.

4. Fourthly, when thou wast in thine owne sence as one hanging betweene heaven and earth, at an utter losse, joylesse in any earthly thing, and yet voyd of spirituall: did the Lord yet in secret put some poore hope of not utter perishing into thee, and whisper thus, Yet what if the Lord will turne away his fierce wrath? And didst thou feele thy selfe by this meanes, stayd, till better newes came? It is a good signe.

2. Marke, Assisting grace.

1. In the 2 place, I aske, hath God called thee? Try it by his Assisting grace, thus: Did not the Lord leave thee thus, but ply thy heart with the word, and nourish thy feeble hope with more and more light in his Promise? Canst thou say this light was no Moone light, darke and doubtfull, but as the light of the morning, dawning and encreasing in thy soule? Its a good signe.

Mat. 24. 27.

2. Secondly, did this light vanish and fleet away into flashy pangs of joy, without any abiding, or did it draw thee to behold something in God, able to bottome thy hope as the Law was to unsettle thy rotten peace? Did it cause thy spirit within thee, to goe aside and hide this pearle, digest it, the worth, the weight of it? To ponder the truth and warrant of the promise, thou that mightest see how able it was to beare thee? So that thou wouldst not in so weighty a thing as this, leave all at sixe or seaven, and trust rather than try. Its a good signe.

Mat. 13. 44.

3. Thirdly, when thy Affections were up in armes to pursue this grace, with a broken, hungry, heart and desire, felt'st thou the resistance of thy selfe and selfelove to breed in thy soule even the paines of conception, or quickning in thee?

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Did this cause thee to discerne selfe in the worke, selfe pride, selfe unworthinesse, selfe feares, selfe hope, carnall reason, cavills, objections? Felt'st thou Satan heere to plye faster with buffetings and temptations, than (presently) the word it selfe could stay thee? Did this conflict of selfe against the light of the word, so affect thee as the strugling of the twinnes in her wombe, affected *Rebecca*, when she went to God for counsell? Didst thou enquire still for counsell, and by degrees labour to see the heavenly rest and ease of a promise, the wofull restlesse, pudder of selfe within thee? Did this still make thy soule more to loath selfe, and dive into the freedome and fulnesse of Christ in the promise? Its a good signe.

4. Fourthly, when thou couldst not feele such an overuling power in the word as thou desirest, but rather selfe and doubting over ruled the word: canst thou say, that in this suspence and darkenesse of thine, thou yet stovest to hold to the naked truth of God? To his faithfull covenant, in which he cannot lye; Sawest thou enough in that to satisfie thee, although thou wantedst a bucket to draw up this water out of the wells of Salvation? And did this sustaine thee in the others absence? Did the absence of that thou wouldst have, make thee so restlesse after further measure, that yet thou didst quietly submit to be (the whileſt) as God would have thee? To be very glad, and boast of thy nothing, that the glory of grace, and the name God might bee magnified? That God might have his ends in meere grace to such a base emptie one, than thou thy owne ends in being filled to the brimme? This is a speciall good signe.

5. Fiftly, didst thou continue striving thus, till the Lord drowned thy selfe and thy Distempers both on right hand and left, in the truth of the promise? And dost thou labour thus to hold it, according to it, as the truth is in Iesus? Without hookes or crookes; resisting the dayly recourse of slavishnesse, ease, selfelove, puffing up, worldlinesse, or any lust which might defile the sweetnesse of Christ, and waken thy faith in him? Are these markes in thee, true and soundly wrought? Then are they good, though weake. Thirdly, art thou called? Try it by the perfecting and fulfilling grace of Eph. 4. 22.

God. Canst thou then say, That the worke of faith is finisht in thee with Power and perswasion? Canst thou say if thou have beene deceived in beleeving, God hath deceived thee? If thou perish by beleeving, thou art content? Canst thou buy and sell upon Gods Word? And doth the Spirit of the Promise deliver thee into it? Dost thou finde that sealing of heart thereby, which fills thee with peace and joy through beleeving? Then is thy sparke growne to a flame, and the Lord hath brought forth thy judgement to victory. Lesse measure than this may yet be a true signe: but this is a fuller signe.

2. Secondly is the love of God in thy soule, as coales in thy bosome? Doth it constraine and hemme in thy heart, to love him againe? To thinke no duties too hard, no measure too much? Doth it worke life in graces, in Meanes using, and workes of piety and charity to God and man? Or is it a love comming from a dead faith; which will suffer thee to bee proud and selfe-loving, unmercifull, careless, barren in fruits, worldly, coveteous? Thy faith is vaine and thy love rotten. But canst thou say, The love of God is a fire in thy bones, to purge thy drosse, to kindle thy heart to all love, thankes, uprightnesse, humblenesse, innocencie, and fruitfulnesse? Its a good signe.

2 Cor. 5, 14.

Iam. 2, 20.

3. Thirdly, hath God declared his righteousnesse unto thee, from faith to faith, both of kind and measure? Trie it then. For the former, thus. God hath given all his a double Portion: standing in a coppy hold and a free hold; the one by grace imputed, which the soule takes up by the Court Roll of the Promise, holding upon another. The other by a grace inherent, which it takes by the livery and seasin of the sanctifying Spirit. Try then: Canst thou say thy faith hath both a hand to take the one and the other? To take both righteousnesse from faith of justification, to faith of sanctification? Darest thou not sever those things which God hath joyned? Its a good signe, of a faith pretious for kinde, if by the same faith, thou canst receive both kinds of righteousnesse, though by a severall conveiance.

Rom. 1. 17.

Fourthly, try the measures of it. If God Righteousnesse be from faith to faith: it proceedes from one step and degree to another

another: gettes to it selfe more Promises, more evidences, yea stronger and greater. Canst thou say, it is so with thee? dost thou grow from faith of salvation to faith of government? Is thy cheefe religion, thy living by faith? Is thy faith thy bottome for law obedience, and not thy Morality the bottome of thy faith? Is Christ reveald to thee from faith in his Priesthood, to faith in his Prophecy and Kingdome, to guide thee and rule thee? Doth the peace of thy King so awe thee, that rather than thou woldst forgoe it, thou wouldst forgo all? And, doth the Law of the same Spirit of Christ which hath freed thee from hell, act all thy whole man, the powers and members of it, so that (in some measure) not thou livest, but the LORD Iesus in thee, to doe all thy workes for thee? Its a sweet signe.

Fiftly, Try thy selfe in the Bent and streame of thy Spirit. Though thy errors and defects are many: yet if still thy spirit bee upright, thy Course (taking it generally) is sound: thy frailties are covered, the Lord lookes not upon thee and thy sinnes, but upon his grace in thee. Feare not: its a good signe. And thus might I be large. But I content my selfe with a draught in steed of many.

Now because this first tryall of calling, and of a good estate toward God, is more large and full than some weake ones can reach: At least they may be dismaid by the weighnesse thereof: Besides these, I will yet adde a second sort of markes, that is, some severall fruits of grace as the soule may discover them more easily in it selfe to flow evidently from faith of Gods elect: of this sort are these following in which I observe no method, but name them as they offer themselves, let every man take notice of himselfe by his owne earmarke. Triall 3. Fruites of calling.

First, if wee abuze no truth of God to wantonnesse and security, its a signe wee bee those children for whom Gods Bread is prepared: For example, these are holy Truths of God, and blessed encouragments: The Righteous fall 7 times a day: The Lord sees no iniquity in *Iacob*. Whom God pardons one sinne to, hee will pardon all: No beleever can fall totally from God: GOD loves his when hee afflicts them for their sinne: In many things wee sin all: No man heere can bee. 1 Mark. Pro. 24. 16. Numb.

bee perfect: but our perfection is the sight of Imperfection: GOD compts our endeauours and wills for performances: Faith is not the excellencie of apprehending and feeling the good of the object, but our cleaving to a word. All things, even sinne turnes to the good of Gods elect. None come to Christ save such as are drawne by God. Our comfort stands not in our repenting, but beleeving (especially:) and the like. Now the triall is, If these bee snares to us, causing vs to fall to sloth and looseness, its a signe we are dogs: but if they worke kindly to provoke us to jealozy and more awe, its a signe of children. For example, the sins of Gods people God turnes to
Rom. 8, 28. their good, and hee loves them when yet hee afflicts them for sin, ! Oh then, how much more gracious will hee bee to such as walk with him? Those that truely beleeve are elected, Oh! how then wil my soule strive for Faith, that I may proove my election? Not be desperate, because if I be elect, I shal beleeve. In a word, when such Truthes are used for encouragment to the tender, not occasions to presume, its a good signe.

Secondly, if wee find the Arguments of the world to work
2 Mark. in us by contraries: As for example, if when the world argues
As Eph. 5. 17. for looseneſſe by the custome of the times: wee argue then for so much the more closeness in walking with GOD: and then above all, thinke its a season for us to draw neer to God. *Psal.* 73. the end.

3 Mark. Thirdly, if when we may (for ought man knowes) scape well and avoid the mark of a sinner: yea, when we are in most secret privacy from men, yet our Conscience checks us and keepes us as free from it, as if all eyes were upon us: And besides, if the secretest passages of evill, gall and sting us, although but omissions of some good, or defect in the secret passage of our spirit, wandring, remisse, formall in a Sabbath, in prayer or worship: if then we are brought upon our knees with confuzion, when men magnify us for the duties we doe, its a blessed signe.

4 Mark Fourthly if we shrug and start not at close and neer Truths, as too hot and heavy for us: if we shun not information of such,
Se Gen. 39. 10. but feele a spirit joyful in us that truth is brought to us even with the losse of some lust, which the ignorance of it did nourish

in

in us: its a sure sighe, that the more the Lord costs us, the more wee love him: and would lose any thing for it.

Fiftly, if when wee feele that God payes us home for any sin or liberty wee corruptly lived in, we then think it a cheape pennyworth, and cost wel bestowed, if thereby wee may be purged and reclaymed: And mutter not at the way of it. 5 Mark.

Sixtly, if that which setts us on to suffer, bee the preserving of the honor of God and the pureneſſe and Power of godlineſſe, more than any respect of our owne praise or zeale, its a sigue that we love the truth for it owne sake. 6 Mark. 2Sam. 6. 22. 23.

Seventhly, if Gods way bee not liked, because it runs in our streame: but when our way runs in Gods streame: If we preach not, pray not, worship not God, because our streame of credit, commings in, welfare, content to the flesh, pleasing of man, lyes that way: But our zeale and service runs in Gods streame, and fights under his banner, and good Conscience, its a good signe. For by this wee shew that wee chuse rather that our channell stand dry when Gods is full: our crowne, wealth gifts be cast in the dirt, so the Lords crowne may stand upon his head: than that our streame and ends should runne ful, & the Lords dry and empty. When we take no more care for Gods ends than himselfe lookes for, abhorring to thinke God cannot spare us, except we serve him throughly with a craz'd conscience: this is a sweete marke in this bad world. 7 Mark.

Eightly if we picke out and devise duties for God, when yet he streightens us: so that when we cannot doe what we would yet wee doe what wee can: if not openly, yet secretly: this argues wee serve God with our best wisdome, and seek not handsome shifts not to serve him at all. 8 Mark.

Ninthly, if wee so serve God, as none can, but such as wee in our condition: abhorring to serve him in a generality and with reservations. For example, If in bad times, we onely rest in our faith and repentance, family duties and such as all times require: But serve not our time and Generation in the peculiar duties thereof. Also if being rich, learned, honorable, Ministers, Magistrates: wee content our selves with such Religion as any poore, idiots, meane ones and private ones may doe: but for the duties of the rich as are rich, to honor GOD 9 Mark. A&. 13. 38.

with

with our wealth, honour, parts wee are farre from it: This bewrayes us to be such as are nearer to our selves than God. The contrary to this bad signe is a good one.

To. Marke. Tenthly, if not onely we hate that calling and company, and occasions which admit us not to serve God: But also rather chuse to forgoe otherwise a lawfull calling, if to us necessarily encombred with conditions of an evill conscience, chusing rather to endure any streights, and to trust God in a pinching crosse, its a good signe. Many markes might be added, whereof good bookes are full, and the soules of such as are the Lords are convinced; as to love a Saint as a Saint, even a poore one that is so, better than the richest that is not: To bee fruitfull in grace as well as gracious, to change no religion with the time; to mourne for sinne more than for sorrow, our owne sinne more than others; and yet for both sinnes and sorrowes of others as our owne; to keepe the Sabboth closely, and with a thousand more: but these few I have chosen as perhaps agreeing best with these times, and because many are not so convinced of them, as were to be wished. And thus much for the triall of our estate to God, necessary for such as come to the Lords Table.

Vse. Admonition in generall. Now I breefely end with the use of the doctrine. First to all sorts better or worser, this I say, Try your estate. All unregenerate ones, doe it more fully, toze your consciences by the parts and markes of true calling and grace: And the regenerate also doe it, yet with more quietnesse, and lesse anxiety of heart, as knowing these markes belong to them: The former sort labouring to get some sence of sinne, to rubbe their secure hearts to the quicke, and get off their deadnesse of spirit; awakening from the dead that Christ may give them light.

1. The unregenerate.

Matth. 22. 32. *God is not the God of the dead, but of the living.* The Sacrament serves not to be put into the mouthes of the dead men, enemies of God and strangers from the life of grace: but into the soules of the living, that they may prosper and grow. How should such dare to receive the seale of a covenant of grace, being in a covenant with hell and death? Deceive not thy selfe: If thou bee in covenant with God, the fruit of the lips hath done it; even the effectuall Ministery of the law and Gospel;

3. Ioh. vers. 2.

else

Else thou art still as thou wert borne, in old *Adams* rotten stocke. There is no communion betweene lusts and Christ, betweene a proud, adulterous, hypocriticall worldly wretch, and grace. Trust to it, if the Lord never called thee, thou art not in covenant, so as by an actuall faith: if God never stopt thee in thy lewd course, laid it as a loade upon thy shoulders, presented thee with better hopes even the hope of immortality by the Gospell, digested in thy soule the value of this pearle till thou bought it. Except the Spirit of God have purified thy soule through beleeving: never count thy soule spirituall in the covenant, and therefore presume not upon the seale of it. Alas! poore creature: No seede of these is wrought in thee as yet: no condition of them, no knowledge, no feare of the worst, no degree of desire, endeavour. 2 Cor. 6. 15. Act. 15.

If Gods deare ones, who have tasted his grace, yet finde themselves so unfit to receive when they have fasted, prayed, worshipped and walked with God all the weeke long; where shalt thou appeare who never wert so in covenant at all? Renounce all thy false errors and counterfeit signes, colour not with God, (who will not be mocked) pretend not thy good meanings, civility, keeping of Church, paying of debt, being in charity, giving of almes, shedding of teares: these amount not to the markes of a calling: but say rather, Oh Lord, by all signes, I see I want the faith of the covenant of God, and have run into a premunire with justice all my life long, and each Sacrament hath seal'd up my judgement: God hath long suffered me, I dare heape up wrath no longer, I will a while cut off my selfe from the communion, that the whilst I may get the faith of the covenant. Do so and prosper. Remember *Miriam* and how she was served; when she abused *Moses*, and would have yet abode in the Congregation: the Lord forbad her, saying, If her father had spit in her face, should shee not separate her selfe seaven dayes? So doe thou, and make use of thy separation, to humble thy soule: And yet doe not abuse the Lords cutting thee off for a time, to lowre and quarrell with him, saying, This tryall hath hurt mee, I had beene quiet and well, if I had beene let alone, and gone to the Sacrament; but this searching hath snared me, and now I am further off: Num 12. 14.

No,

No, this is nothing but Sathans delusion, who would for ever pull thee from the Sacrament: whereas the Lord would hold thee off onely for a time, and shut thee up as a Leper for seven dayes, till the Lord Iesus the high Priest have beheld thee, and cleansed thee by beleeving. This sickenesse is not to death, but life: endure affliction in thy spirit a while, pray God to blesse this triall unto thee; Repent with *Miriam*, and thou shalt returne with *Miriam*; and blesse God with *Onesimus*, that thou departedst for a time, that thou mightst returne for ever. So much for the first sort.

Levit. 13.

Vse 2 Exhortation to Gods people.

Secondly, this is exhortation to Gods owne people, that even they also looke to this worke of trying their estate. Perhaps such will say they have tryed it often, and hold it by faith daily, and therefore its needelesse so to doe: But I answer, yet honour this ordinance and renue your comfort, by reviving the memory and presence of it: The oftner you doe it, the easier is the worke, and the gaine. Yee will object, Christ Iesus is the same, yesterday, to day, and for ever. True, but your unbeleefe is great, your inconstancy admits infinite feares, wastings, doubts, and distempers. Revive therefore the sence of former mercy, and apply it each Sacrament a new: Bee not weary of getting daily more sweetnesse in the promise, and proove your calling and election more sure to your selves, as it is sure in God: Pray for more insight, savour and tast of this worke: and injoy the comfort thereof at the Sacrament. The lesse rust yee have gathered, the lesse filing of your soule may serve. Take either the three points of calling before said, which are the surest, or sometime revive the other markes and fruits of conversion: Doe not divide them, but try thy selfe by them all together, if thou can: if not, then chuse out some few concluding markes, and apply them to thy selfe: if it be hard, seeke to God to teach thee to search them in thy selfe; mourne for any decay of them, and humble thy heart for it, and give not the Lord over, till both thou know that thou hadst them, and (in measure) they appeare to thy selfe presently: Recover thy losse, quicken that hath wanzed, strengthen the feeble knees or hands: and so doing blesse God, that by the occasion of the Sacrament, thou hast seene those graces to abide in thee

Heb. 13. 8.

2 Pet. 1, 10.

Heb. 12. 7.

which

which thou thoughst thou wantedst; For the Lords wayes tend not to destroy, but to edify, and not to turne thee off from the Sacrament with feare, but to send thee thither with stronger consolation and hope. So that thou shalt have small cause to repent thee, for obeying God: For lee, in this thy strength, thou maist goe to the feast of the hills, to the Lords fat things, and fined wines: the which if the Master of the feast bid thee to, neyther have any other, nor thy selfe authority to forbid thee. Esay 25.

But heere some will object; Put case many a poore soule do stagger, and alledge, if these be markes of a receiver, I am none, for I cannot proove my calling by any of these markes: But rather call into question, both my calling and the fruits, both faith and holinesse: for alas, I feele not my selfe to live by the one, and I sinne often against both the law and grace, I am held under with lusts and corruptions: I answer. For grosser breaches of duty the Lord taskes thee to serious humbling and repenting, but not giving over thy confidence: As for ignorance, or infirmities unavoydable, they shall not hurt thee: If thou can say, I have beleeved formerly, I tell thee: the seede of God in thee is immortall; As appeares by thy longing after the Sacrament. If then thou suspect the worst by thy selfe for thy omissions, declining to ease, to world, to other evills; if thou desire to know the worst by thy selfe, to vomit up thy morsells, and to recover thy hold upon the promise: if the fruite of the Sacrament be so precious to thee, that (so thou mightst finde thy selfe an invited guest) thou wouldst not bee kept from the Table of the Lord, for the world: then I say, There is fire under the ashes, rake them off, that it may appeare and burne out: Claspe about these markes (though but but in poore measure) and when measure failes, cleave to thy uprightnesse, and let not Sathan or selfe bereave thy heart of courage and hope to get by the Sacrament, but know, these must not beate thee from it. *Object.* *Answ.*

Yea, (I will some say) But when all is sayed that can bee, If I want faith it selfe the cheef grace, that serves to cover all my unworthinesse, I cannot come. Now I feare I have it not; For why? faith overpowres and prevailes in a true beleever a- *Objection.* 2.

bove

above doubting, and carries the soule above all feares to the assurance and feeling of mercie, and fills the heart with comfort and joy: these I want, therefore I have no faith. I answer: Try thy selfe by that I have spoken about faith before: and let that stay thy spirit. Farr bee it from us to affirme fayth so to consist in the full sayles of perswasion, and in the flaming out of comforts, that where this measure is lacking, the soule is to balke the Sacrament, and lye downe in the could Couch of the Law, and water it with teares conntinually, till this fulnesse bee attayned. For to say truth, These are the effects rather of faith, (when judgment breaks forth for her unto victory) than the Act of beleeving.

Mat. 12. 20.

Answ.

1 By concession,

One thing I must freely confesse, That there was never more cause than now in this forlorne Age full of formalitye and dissembling; (in which the Divell and the error of the wicked wold deceave the very elect, if possible) to presse upon the soule the necessity of faith with power. For, weake faith, hardly will beare out the strong fiery darts of Sathan, which now in this subtill world, are on foot to try our effectualnesse of beleeving. Men heare preachers say, Faith is as true in the least sparkle of it, as in the whole fire: and faith may as much excell in infirmity to hold the promise upon former experience, as in the greatest strength &c.

Now (as I said before) what use doth Satan make hereof in hyopcrites, save this? They need not bee so earnest for faith, for the kind of it must save them, not the measure, and the weakest may bee saved as well as the strongest. I could in this respect wish, that so oft as Gods Ministers fall upon these Arguments, they tooke as good paynes to stave off the dogges, as to encourage the faithfull-weak ones. For when error hath once defiled a man in the root and truth of faith: then he growes presumptuous to thinke that each wanzing motion and Pang after faith, is as good as that which is attended with selfedenial, and cleaving to the Promise. Whereas faith of the true stamp, although it come short of some feelings, stirrings, and much more that overpowring of spirit that quashes unbeleefe; yet the Spirit of grace, putts forth it selfe in combat against their infidelity, setts it in the forefront of Gods

of Gods battery, (as *Uriah* was sett by *Ioab*) maynteins no ease or sloth in them, but rather mourning for their standing so at a stay, with continuall care to proove themselves to be in the faith, and their calling to it, to bee effectuall. And in this warfare they looke for no discharge, till God have answered them in some measure.

But to answere the objection, and so to conclude, I affirme that not only the weak in faith, simply, but even the decayed in faith, yea the fallen into sinne, if recover'd by faith, are not to be debarred from the Sacrament, till they become partakers of overpowring grace of the Spirit. It were exceeding absurd for a Physition to say to one tormented with a burning ague, want of sleepe; or like payne; That hee must forbeare Physick, and lie under his disease, untill he get more strength, and recovery. What shall Physick availe him after, if hee die before? Or what needs it, if he be recovered? the Sacrament, I say still, is rather the portion of the weake childe, than of the strong man, so that a loose, dallying heart bee abhorred; and to such this ordinance serveth. And (to say truth) such poore soules need not bee urged to more sorrow than they feele: for what sorrow is like theirs who mourne under unbeleefe? and yet even such (as experience prooves) have found the Sacrament effectuall, to send them away much settled and confirmed. And so for answer of these doubts, and also the triall of our estate in grace, ere we come to the Supper, thus much bee sayd. 2 By Solution.

Chap. III.

Of the Tryall of our wants.

Next to the triall of our estate, fittly offers it selfe to our view the Triall of our wants. The method whereof (God willing) shalbe this. First to lay downe the grounds of this Triall. Secondly to shew the Nature of a Christians wants, and what sorts they are of. Lastly, in the use to teach us in what Tryall 2. Of our wants.

duties the Triall of our wants standeth.

2 thing. 1 The ground of this triall 2. Al have their wants.

The ground of this triall is manifold. First, the necessity of Sacramentall trying of our wants, appeares in this, that as the Lord enjoynes al that receave, to proove themselues to have grace: so he suppozes al such to have many wants therin. So lõg as this body of death, and back-byas of Corruption cleaues to the regenerate soule to retarde and weaken it, to defile, to disable, to dismay, to quench it: a poore soule shall never want matter to cry out, (even when grosse evills are farr off)

Rom 7. 24.

Miserable man who shall deliver mee? How shall I doe to get out of this my dead, luskish, lazy and unsavory course? Who shall supply my wants? Now then if these wants be unknowne, how shall the soule bee thankefull for the releefe of them? How then should a Christian search them out and marke them? In the duties of both Tables: in the use of the ordinances, in graces of the Spirit, in the order of whole conversation? For the

1 Search.

1. The circumstances of all duty, what wants have they? In the ground of our Actions, how ignorant are wee of GODS particular will, how erroneous in discerning the colors of good and evill, and easily mistaken? how unwise in weighing the fitnesse or inconvenience, season or vnseasonablenesse, safety or scandale of our Actions? Why is it so save for want of wise-

2 Search.

dome and Iudgement? 2. In the manner of doing, how impure,

3 Search.

unsavory, inconstant, irresolute? why, save for want of holines, heavenlynesse of minde, courage? 3. For the measure, how re-

4 Search.

misse, lazy, cold, backward, and content with any thing? Why save for want of soundnesse, integrity, and fulnesse? 4. In the end, how corrupt, selfeseeking, forgetting both Gods honour, our owne peace, and the good of others? Why, but through want of love, uprightnesse and selfedeniall? And so I may say of duties in speciall: How hard doe men find it to keep a mediocrity, and avoyd extremities? In worldly busines, to goe betweene loose careleesnes, or else extreame carking? either wholly improvident, or buried in the earth? In the duty of Charity and mercy, who understands himselfe bound to giue according to his estate, but rather under it? In our words, who keeps a meane betweene silence, or jangling? In judging of others who shuns partiality, credulity, prejudice, censoriousnes?

The

The like may bee sayd of vsing the Ordinances? In hearing what want of waking, attendance, reverence, mixing the word with faith? In the Sacraments, what sildomenesse, unpreparednesse, rashnesse and profanation? In prayer, what formality, commonnesse, and distrust? It were endlesse to insist in all. Search 5.

In the exercise of graces, what carnality and sensuality is there to weaken the life of faith? What one grace of the spirit, Patience, Love, Communion of Saints, mercy to the afflicted, Thankfulnesse, Humblenesse or the like, which hath not her langour and infimity? As for the order of our Conversation, what weaknesse appeares not? Who observes GODS Administration towards him or his, in Patience, Crosses, mercyes? Where is the man who lives by experience of former tymes? What want doe wee find of Quietnesse of spirit in taking up, or bearing our Crosses, if any thing tedious? Whom doth not prosperity puff up? And in family government, company, liberties, buying, selling and Common life, how is it that Christians seeme as other ordinary men, bycause they know not what it meanes, to rule inferiors wisely, live with wife meekly and purely, ayme at doing or taking good, using liberty sparily, and doing to others as wee would bee done to? Surely if wants bee so rife in our whole course, how should a man who would find releefe at the Sacrament, marke and survey them before hand? The 6. The 7.

The 2. ground of this duty of Triall of wants, is the wisedome of God in providing for the soules of his people, a supply of all their wants in the Sacrament of the Supper. A pointe which is yet as a Riddle to many receavers: who although they looke at the Supper of the LORD as a service of high devotion, fitt to hold men well occupied, and keep them from base earthly thoughts, yet alas! farre are they from once dreaming that it is ordeyned for a supply of all their wants. It needs a good Perspective to shew a man the LORD IESVS Sacramentall, ready to fill the soule with all good things, much more to supply all our wants. Christ in the Supper is sealed by the Father to give vs all that his Promise conteines: Now if that offer provision against 2 Ground of this triall.

all defects, ignorance, unbeleefe, earthlineſſe: if that bee able to releeve the wants of the ſoule complayning, that ſhee is unable to beare a croſſe, to enjoy a bleſſing, to live well in marriage &c. What leſſe can the Supper conteyne, ſave the ſealing up of that proviſion, and the unlocking of all GODS ſtorehouſe? The LORD in the Supper hath taken meaſure (as I have noted) of all the infirmities and wants of his Children: and although it bee not ſenſible to the eye of fleſh, ſave in a ſhadow of the Elements, (Bread to repaire ſtrength, and wine to reſtore the Spirits) yet ſo it is, There is all the LORD IESVS, (as one priuy to and ſenſible of all the wants of his members) to fill up every breach, to ſoder up every chinke and flaw of the ſoule, that can wayte for him. How ſhould the ſoule then put on the LORD IESVS his apparrell to cover her except her nakedneſſe in each part bee underſtood? Or, how ſhould thoſe Varieties of diſhes of GODS feaſt be fed upon, except each receaver feele his owne wants? Feaſtes wee know conſiſt of many deinties, becauſe there are ſundry appetites, and each gueſt hath his ſpeciall longings. So heere the Lords love in prouiding ſuch ſupplies in CHRIST ſhould teach each gueſt to enter into his owne wantes; except wee ſhould thinke the Lord either ſo unwiſe as to abound in ſuperfluous proviſion, or to faile in neceſſary?

The third ground.

The third ground is taken from that ſpirituall inſtinct and nature which is ingrafted into all Gods people; and that is, to ſeeke the welfare of it ſelfe. Now that cannot be except it were ſenſible of her wants. We ſee it is naturall to each creature to procure the ſupport of it ſelfe by all meanes. The leaſt maime in a tree or plant or herbe, cauſeth a kind of ſence in the creature, for it will fill up the wound and knit the breach againe. The body of man being wounded, or the fleſh decayed, or the ſpirit, ſmite a feeling and compaſſion into the naturall ſoule, which lins not till by nouriſhment, cordials or phyſicke, the want be repaired. So much more is it in the New creature; it cannot feele a want of grace in it ſelfe (except it be not it ſelfe, but fallen into ſome ſpirituall lethargy) but it is ſenſible of it ſelfe, and cannot lin till it out-grow it, and ſupply it by meanes,

meanes, that so the welfare thereof may be recovered: Now what meanes are so like to eike up and repaire spirituall losses, as the Supper of the Lord? and how can that helpe, save by the due Triall of our wants?

But to come to the second generall; some may aske, What, and of what sort are these wants? I answer, That wants are such things as presuppose true Grace, in the being of it. Wants then may be called either defects of grace, or decayes in grace. By defects I meane commings short of that which ought to be: By decayes I meane failings and losses in that which hath beene. Defects are necessary aswell as willing: but decayes wilfull and voluntary. Defects arise from sundry causes: Sometime from unavoydable, or else unusuall inabilities and impotency of understanding, memory, spirit and parts: Sometime want of due meanes and helpes, as of publique Ministery, private ordinances, counsell, fellowship or the like. But especially I speake of such, as are caused by either the soules neglect of meanes by which she might supply her wants, or using them lesse frequently or fervently than she ought: or else not wise and thrifty exercise or improvement of graces, occasions, and experience already attained. In like manner I speake of decayes in what wee have got, either for the kind or number, or the measure of grace and forwardnesse.

2. Generall: What and what sort of wants,

Now I come to the uses, and to direction for tryall of our wants. And (to speake of two or three uses ere I come to the maine.) First, here is Terror to all ungodly ones, they are wholy made of privations; spots are not seene in stained clothes: They cannot come to the Sacrament, because they cannot try their wants. They have no wants to trye; both because they have no stocke of grace at all, and because they are not sensible of the true Treasure. Their misery is, they have but one want, that is, want of grace in generall, no God, no hope, no reconciliation, no faith. Oh! these are not as one who hath drunke some gall and wormewood, but are drowned in the gall of bitternesse, (as *Peter* told *Simon Magus*.) They have no gaps or flawes, but lye to havocke and all is downe, both the hedge and ditch: they have no wants or breaches, for all their life is a wide gulfe of distance, betweene God and them.

Vse 1. Terror.

Act. 8. 23.

them. When they see the godly mourne for some particular wants, as of memory, gifts to pray, to fast, or of humility and the like, they doe not smite upon the thigh and say, O LORD, doe these (who yet have some good stocke in grace) thus complaine for a few wants, and am I no whit troubled that I want grace altogether? If the righteous so mourne because heere and there some want appeares, shall I bee thus merry being a meere begger and banquerupt? The one streines at a gnat, and is troubled to see any gift of meekenesse, or of uprightnesse in others which they want: and the other swallow a Cammell and sticke not to say, They hope to doe as well as the most precise of them all. Tremble Oh yee woefull men! The LORD hath a feast of all good things, but you are incapable of them, yea bid him take them to himselfe, they
Psal. 4. 6, 7. want none of his dishes. They aske, who shall shew us any good? good bargaines, marriages, fellowship at the
Psal. 17. 14. Alehouse, gold and silver: or if they bee full of GODS hidden treasure, it is from the earth: they are full and want nothing, therefore all that GOD powres into them runs over. Oh! doth it not scare yee that yee are bereft of any right to the Supper, and that whether yee come or come not, the LORD hath sworne yee shall not taste of his
Luk. 14. 19. Supper? That hee will turne yee backe (at death) and bid yee satiate your selves with the things yee have gotten! Oh! bee sensible and pray, or rather desire others to pray for you, that if possible, the wickednesse and cursed barrennesse of your heart may be forgiven!

Vse. 2. Admonition. 1. Branch. Secondly, here is admonition to all who would receave aright, that they beware of such evills in this kinde, both on the right hand and left, which might hinder them. On the right hand, let them be warned of two things. First, that they rest not too much upon their quicksightednesse into their wants, their espiall of their usuall infirmities, no nor yet their compleynings, mournings and teares for them, except due Tryall of wants doe attend these. There is a white Divell which will tell them, Oh! there be few Christians who marke themselves so narrowly as you! you are happy!

happy! No no, he puffes you up. Triall of wants ſtands not in theſe onely: Their wants may periſh with them, if there be no more but ſight and complaint of them: and yet I ſay, alſo that many come not ſo farre. Secondly, when the Lord hath truly humbled yee for your wants, ſeene and mourned for: doe not ſo overloade your ſelves with them, as on the other ſide to bee ſwallowed up with exceſſe of ſorrow, as if the ſight thereof muſt needs drive yee from the Sacrament, and as if none were ſuch as you. Extremities are eaſily runne into: but the Lord will have your ſorrow moderated and alayd with thankes and faith, that yee may come to the Sacrament for ſupply: Others are ſenſible of the ſame with you: and no wants have yet met you ſave ſuch as are incident to the godly: The Lord would not ſhew yee your wantes to queſtion your eſtate, but to ſupply them at the Sacrament. Therefore be not diſcouraged, but argue thus, If the Lord would have caſt mee off, hee would have left mee voyd of grace, and ſuffered mee to runne into groſſe offences, rather than humbled mee in the ſence of thoſe wants which his owne may be guilty of, that ſo hee might make mee better and according to his owne heart! If I could ſee, theſe wants ſhall turne rather to my good, than drive mee away from God altogether. 2. Branch.

Other terrours there are alſo on the left hand, which this Doctrine meets with: The one is careleſneſſe, the other fooliſhneſſe. For the former, beware leaſt we grow through a degenerate eaſe & ſloath of heart, ſurfetted with the love of ſome luſt or other, to ſhake off the ſence of our wants in a good courſe, and ſo fall to delight in a ſpirituall decay & commonnes of carriage, to thinke that if wee can make a ſhift to rubbe through the day, weeke or moneth in a ſmooth manner without the taint of foule ſinnes; it skills not, although they bee paſſed without any cloſeneſſe, fruitfull ſpending the time, meditation, watching to heart, tongue and actions: If this errour once take hold of thee, it will turne thy wants quickly into ſecure contempt and looſe profaneneſſe. Abhorre it therefore. Secondly, take heede of the error of thy conceit mooving thee to thinke, that the Spirit of 3. Branch. 4. Branch.

of Regeneration which is in thee, will act and provoke thee to improve the grace of God, whether thou stirre or sit still, sleepe or wake. It is a pestilent dotage. True it is, the Spirit of grace is an active principle in the soule of the regenerate, it is a full, eternall, working Spirit of it selfe, able to supply all wants, as *Paul* speakes: Howbeit not whether we will or no: its a willing, not necessary or compelling principle, and is given us not to let it lye by, but by the daily use of meanes without and within, especially by the hand of faith, to be continually jogged and set on worke. The sharpest saw may lye upon the timber long and neere enough, but it will cut never the sooner, except the lively hand of the workeman stirre and move it duly. How shall the Spirit of grace worke upon thee, outgrow and repell thy errors, amend and supply thy wants, while thou sufferest it to lye rusting and unprofitable in thee, both at other times, and also at the Sacrament?

Phil. 4, 19.

Vse 3. Comfort. 1. *Branch.* Thirdly, this point affords comfort and encouragement to all those who have tryed themselves about their wants. First, hereby they may know themselves by this marke to belong to God, because they are daily occupied in the marking and laying to heart their wants. Poore soule! even that which

Objection. most dejects thee, should most encourage thee. Alas! thou sayst, If I had the perfections of such or such an holy Minister or Christian, such tendernesse and zeale, and heavenlinesse of minde as I see such doe walke with, it were somewhat.

Answer. 1. I answer thee: That these holy men and women whom thou honourest so much, came to their measure no other way than by feeling their wants; and if they doe not still feele them as they have cause, thy estate with all thy wants, is better than theirs in all their perfection. Sence of wants is our best degree in this life. Which I speeke, not to hinder thy desire of greater grace, but to comfort thee

Answere. 2. against them. Againe, I tell thee thy wants argue thou hast a stocke of grace already, and therefore mayst bee comforted.

Object. 2. *Object.* But it is but a poore stocke: I answer, The Lord is the maker of the poore and rich, and according to his admeasurement, so is thy stocke, lesse or more; and if thou have

Answ.

a stocke from the Lord, thou shalt not beare the blame of the smallnesse of it, so thou seeke to encrease and occupy till thy Master come. All cannot have great stockes: It is in the spirituall stocke as in the temporall. A stocke of twenty or forty pound for a poore man is as good as hundreds to a greater man. So here, Those talents of knowledge and faith, nay though it be but one, (so it be not buried in a napkin) which a poore soule hath, are sufficient for his estate. Perhaps such a poore tradesman, may by sundry occasions, want, heere twenty shillings, there forty, and so borrow and supply his wants, till his trade grow better, and his custome increase. Yet for all this we count not such an one a begger: But say thus, Alasse poore man he had never any great matter to begin with, but ye see he lives well, and brings up his charge, and keepes out of debt: and although he hath wants now and then, yet hee hath not spent upon the stocke, nor trades with other mens monies: Therefore its good to helpe such an one in his wants, to keepe him from want. Thus is it with a poore Christian: hee is not in want, yet hee hath wants, but his stocke abiding. Againe, I say bee comforted in this, that thou art sensible of thy wants, which thou couldst not bee, except thou hadst a stocke. Onely they who have somewhat can thrive, because they want somewhat to eike out their stocke with, and seeke more. Yee shall never heare a begger going from doore to doore, to complaine that hee wants a featherbed, or a bedsted, or a stocke of money, or an handsome house, or good cloathes, or cleane linnen: Alasse, his beggers coat, and cleane straw in a Barne content him: his being in want, keepes him from the wants of a man that hath somewhat to take to. So heere, A poore Christian stocked with somewhat, is ever wanting somewhat; its an eye sore to him to see others have and himselfe want: here he mournes and complaines, Patience good Lord is wanting to my poore soule, I cannot bee humble and deny myselfe as others doe, nor pray, nor be thankfull. Oh! beware least your wants and complaints blinde yee from seeing your stocke and being thankfull? If yee had no stocke, wee should never heare of the wants which now yee mourne under. Againe, bee comforted in another respect: God

2. Branch.

3. Branch.

will

will supply all thy wants, if thou want not a stocke. Hee that hath, shall have more given him, till he have abundance: But from him that hath not, shall be taken away, even that hee had. The Lord is a bountifull Father, not like to the fathers of our flesh; If a child bee alway complayning to his father, what answer shall he have but a checke? Thou art alwayes complayning of wants, I put all into the bottomelesse purse; But the Lord is a father of all abundance, and will give more than wee can aske or thinke; He upbraideth no man, and yet gives plentifully: Open thy empty hand and the Lord shall fill it: and especially at the Sacrament. Come in the true sence and Triall of thy wants in Christ and faith for supply, and thou needst not doubt of supply. Onely bee content with thy portion: The Lord hath not superfluous grace, but hee hath convenient. Although thou have not the richest apparrell, costly plate to set forth thy Table nor fare deliciously every day, which were to surfet thee, and make thee forget thy selfe; yet if thou have honest sufficiency to keepe out of debt, pay every man his owne, and livest competently of thy Trade, its a great portion: He is a rich Christian who sits close and comely to the Lord, though hee be not superfluous. A comely Christian hath cause to bee thankefull.

Vse 4. *Exhortatiõ.* *Answ.* *Quest.*

The last use of the point is that which cheefely toucheth the scope of the triall, and that is exhortation to all that come to receive, that first they try their wants. Quest. How shall that be? Answ. By some directions helping thereto, either remote or neerer. The remote is, to beware of such lets as hinder it. They are these, 1. When our eyes are more bent to spye out wants in others, then our own, and lay a more heavie loade upon them then our selves. Strange it is how apprehensive every one is of anothers blemishes: aske them what they thinke of such a man, presently his blot or defect offers it selfe, but his good qualities are concealed. Why is this, save that our sight stands rather in looking forward, then reflecting backe upon our owne inward infirmities. Nay, although wee come but once in their company, if there be any weakenes in them, as of rash zeale or unseasonable speach, passion, vanity, lightnesse, &c. Oh we shall not neede to be taught what their diseases are: whereas

1. Beware of letts. 1.

whereas perhaps our owne are farre greater, though deeper and more subtilly covered than theirs, who because they see not their errors, betray themselves ere they are aware. Oh! we doe but guesse at others mens, but our owne we know, and what helpes we have had to releeve them, though to small purpose. He who dwells at home, shall have small list or leasure to looke after others. Another let is, false conceit, that our wants so they breake out no further, shall not prejudice or hurt us: All (say men) have wants, some or other, and the Lord will passe by them, and not looke streightly what is amisse. But let us remember, That many a man who hath a prety stocke, yet bearing himselfe upon it, hath run himselfe so farre into debt, that stocke and all have beene faint to pay them. Let no man slight his owne wants: A little errour not mended in time, hath brought sad consequences after it. Let us therefore redresse the smallest betime, and then the greater shall be prevented. 2. Let.

But to come nearer the point in hand, Sacramentall tryall of wants stands in these three branches. First in a close and impartiall overlooking our selves in our whole course, not onely when others watch us narrowly, but when wee are by our selves: But more especially to marke the inward passages of our spirits before God. And not onely to do this in a good moode, but to carry a wary eye constantly over our wayes. Alas! perhaps many a man beeing at a Sermon, or under a sudden Crosse, or comming into some rare company, or ordinance; heares and sees that which for the time smites him, and makes him lift up his hands and say, I see I am not as I should bee (God helpe) but full of wants, too light, earthly, formall, &c. But when once they are come into their old Elements, alas! they are as Saints *Iames* his foole, who turning his backe, forgets of what shape hee was, or what spots hee had. Therefore its a needefull charge, to heede every part of our life, to see where our wants lye most: and as shee sought where his cheefe strength lay, so wee where our cheefe weakenesse lies. Sometimes also (to prevent selfelove) to get some trustie friend who can tell us where hee thinkes the fence is lowest, Wherein tryall of wants stands. 1. In inquiry Iudg. 16. 16.

inuring

inuring our selves to bee most patient and thankefull when our cheefe follies are told us. But our nature is rather to feede upon our praises. What poore man is so madde as to deny a rich friend to see his bare walles, or tell him of his empty purse, if hee know him presently ready to supplie him? Therefore let us search our selves in every corner; in our worshipping of God see what wandrings, deadnesse; in our communion what coldnesse and uncheerfulnesse; in our callings what commonnes and earthinesse; in our companies what unprofitablenesse there is; And it will be hard, but if we fetch from every part, we shall make our wants an heape.

2. Iudging our selves. Secondly, after inquisition of our wants, wee should judge our selves for our wants; count them our eyesores, and matter of deepe offence and sorrow to us. Oh! that there should bee such a falling sickenesse in mee of anger and techinesse, to blemish my grace. As *Bethsheba* takes up *Salomon* with indignation, so should we our soules, What O the sonne of my wombe, and of my desires! should Kings drinke wine, &c: So say thou, What oh my poore soule, shalt thou who feareſt God, bee so waspish, so conceited, so cold, so loose in duty, so carnall, so wandring! Oh! Should so many vowes, prayers, experiences, and reproaches by my infirmities, prevaile so little! Oh! me thinkes, if I had strengh to hold my heart close to God one day together with delight and favor, how joyfull should I be at night? how many sad cheekes meete I in the day for my unsavory, barren wandring, and wearinesse of good thoughts and affections! How lye I open as a throughfare to Satan in base thoughts and desires, till I am snared? What many opportunities have I of doing and taking good when I meete with better and holier ones then my selfe, such as stand with their moulders ready to catch any good speech! And for lacke of wisedome, love and grace, I vanish and am as sapleſſe as the white of an egge without salt! Oh! How uncomely a thing is this and how it disguizeth me! Oh Lord thou art privy how wearisome I am to my selfe by meanes hereof! As ground of an ill temper mends not with cost, but upbraides the owner with barrennesse, so doth my heart cast in my teeth

teeth all Gods cost. I am as one in chaines by my wants, as if I of all others were forestalled from grace and welfare: others I see with my eyes daily out-grow their ignorance, their weake gifts in prayer and conference, their impatience under crosses: Oh! how wise they grow, how skilfull, how wary, how fit to be examples to others, how above the world? so that it scarse appeares that ever they were of such weaknesses before. Oh! doubtlesse they have got the start of me, for I fare as one once behind and ever behind, once techie, fooliſh, and ever so: How shall Gods grace ever get honour by my thrift and forwardnesse? Could I attaine to fill up my wants and breaches with the graces of such and such Christians, how might I beseeme my calling and place? Thus should our wants be as pricks in our eyes, & as thornes on our seate, to cause us to sit uneasily wheresoever we become. This indignation at our wants, upon our continuall eying and observing them, would purge us of selfe-love and conceite of our owne worth and forwardnesse, and provoke us to an earnest seeking out for supply by any meanes whatsoever.

And that is the third and last rule: That we have these our wants ready summed up and at hand, when the Lord is making toward us with his Sacrament. If *Naaman* presently upon conversion, had his hand upon his owne sore, viz. his likelinesse to correspond with idolatry which yet he loathed; how should we have our wants alway before us? How should wee pray, *Herein the Lord be mercyfull to me*, (not when I go to *Rimmon*) but when I go to his Temple and Sacrament; (where the Lord Iesus his fulnesse of grace for grace, and according to all his members wants, is present) that as I feele my wants of grace to gag me, my unfitnesse for marriage, for family duties, my abusing of liberties, &c. So the Lord Iesus would there meete mee with his speciall supplies. Oh! if it were thus, how should our hearts be on wing at the Sacrament, and how should the fulnesse of him who filleth all in all, both shame us for our unsutableness to such an head, ravish us with his grace and provision, and transforme us from wanting to abounding, through faith in his promise! Herein LORD be mercifull to mee, in that I loath pride, but it will not away: Thou

3. In a present view of them at the Sacrament. 2 King. 5. 20.

Iohn 1. 17.

Thou bidst mee shine to others in Holy Conuersation, but for lack of pureneſſe, I reflect my beames upon my selfe: Thou bidst mee converse in heaven, and loe, my base affections are so glued to my gaine, and my thoughts to the earth, that I seeme to bee as a bird whose wings are broken. What shall I doe then? Shall I cease to shine, Shall I cease to bee heavenly bycause of my wants! No LORD, but heerein bee gracious that I may shine with humility, and be above the world: Thou hast promised that thou our God shal supply al our wants: and doe for us above al we can thinke or aske, Lord thy Sacrament is thy seale: Seales include al Promises or covenants: I see thee not with mine ey, but in thy promises: Lord seale them up to my weak faith: in this supply of my wāt above al other Lord shalt thou binde mee to thee for ever. Let others that want knowledge, finde a supply of it, but I want lowlineſſe, thankfulneſſe, ruling of my toung and Passions: oh! let mee have my supply, each member her owne fulfilling; for every soule best knowes her owne sorrow, and a stranger shal not enter into her joye. Thus come to the Sacrament in the trial of wants, and there wayt and give not the Lord over til he have answered thee, or given thee some handsel of supply, til more come, and so shal this Direction make thee blesse God for the fruit of this Sacrament. More I might have added: but I consider I shal meet with a fuller ground of enlarging my selfe when I come to the 5. Sacramentall Grace of desire: To which I refer the careful Reader: becaus the grounds of this and that Chapter doe wel helpe to the understanding and practice of ech other. And thus much of the trial of our wants.

Chap. IIII.

Of Sacramentall Graces: and first of Knowledg meet for the Sacrament.

The 3. triall of Graces.

THe third thing requisite to be tryed by euery communicant ere he come to the Table of the Lord, is, Whether he have al those Sacramental Graces of the Spirit, meet for him that is invited to the Supper or no. Which Graces are these Five. First.

Knowledge

Knowledge. 2. Fayth. 3. Repentance. 4. Love. 5. Desire or hunger after the Sacrament. Which I mention, first that the Reader may understand those Questions which follow about them in generall. Which when I have cleered, I shal come to the first Grace of Knowledg, and these 2. shal confine this Chapter.

Some QQ cleered

The 1. Quest. Why must our Graces be also tryed? Answ. Bycause its the surest way to proove the former trialls to bee sound. Its not enough that a man bee Religious, and know his wants: But he must also be furnisht and in readinesse with those graces which are to bee exercised for the receyving of the Supper aright. A work-man must not onely bee skilful of his trade, but likewise have al his tooles, fitt to worke in his trade, ready whetted and sharpned for the nonce. Its not enough that hee who wil buy a purchase bee a man of ability, but that hee have his moneys ready to tender upon the surrender, or taking possession.

The 1. Why graces tried.

Answ.

Quest 2. Why these five?

2. Question. Why are these five culled out from among the rest? Are not all other sanctifying graces of the spirit as essentiall as these? I Answre. All are as essentiall to a Christian as these, bycause hee ought to bee no stranger to any gift of sanctification in his measure. Howbeit all are not so Sacramental (as I may say) bycause all doe not so immediately concerne the Act of receyving, as these mentioned. As it is needful that who so useth any other Ordinance, have al graces for kind, yet some one is more directly excercized in fasting, another in hearing, in Conference. Quest. 3. Are al these 5. equally necessary to receiue well? Answer. No, not in the Act of it: for faith is the most cheefe and immediate Grace of all the rest for this worke, bycause its the Appetite, Stomack, and hand of receyving Christ to the soule.

Answ.

Quest 3. Are al these of equal necessity.

Answ.

Yet all the rest are also needfull in their kind, partly as Graces antecedent, partly as Attendant and Consequent: for neither can Faith stand without Knowledge, nor bee approoved without Repentance. Againe, in the Sacrament are more Relations than one: there is one from GOD to us to give us his Sonne: another from us to him, to renue our covenant: a third from each of us to another. That is, to encrease in communion: No wonder then that in so many re-

The 2.

spects

spects, many graces are alike, (not equally) necessary: As in the act of going to a feast there are many complements required for the better doing of it as attire decent, comely carriage, love and curtesie, but appetite is the principall: so here.

Quest. 4. *Question* 4. Are these graces thus called, as if onely serving for the Sacrament, and then out of date? I answer, No, they are to be used according to their object, *Christ Iesus and the promise, yesterday, to day, and for ever*: But in speciall then: because there Christ is sealed to the soule, though the soule is alway to feede upon him as promised, both for daily pardon and strength: Hee that will have his Armor to show at the Training, or that will bring it into the field in the day of battle, must have it lye by him all the yeere long: The odds is, At the time of use, he must put it to scouring, and buckle on in closer manner and in good earnest, than at other seasons.

Answ.

Heb. 13. 8.

Three points to be handled.

1 Why is knowledge to be had?

These generals premised, I come to the first of these Graces, viz. Knowledge. Touching which I would handle these three points. First, why knowledge is to bee had and tryed for the Sacrament? Secondly, what knowledge for kinde or measure is to bee had? Thirdly, how should a man try himselfe about his knowledge? After which the use shall bee applyed of all the three. For the first, Knowledge must be had and revived at the Sacrament. Wee know wee offer up to the Lord a sacrifice of prayse for the Lord Iesus. Is it a sacrifice and shall it have no eyes? Durst any Iew have brought a Paschall Lambe to GOD, maymed, halt, evilfavoured, but especially blind? say but one eye had beene out? especially if both? How dare we then bring a service to God without the eye of knowledge? Againe, if it be an Eucharist or a thanksgiving, how shall we praise God for that we know not: If wee know not Christ, nor his Sacrament, how shall we thanke God, or remember his death? Further, if the eye be blind and darknes (which is the light of the whole body) how fearefull is that darknesse? What a Sacrament is that, which requiring light in every part thereof, for the receiving it well, yet hath no knowledge at all brought unto it, to enlighten the mystery of it, and to discover each corner clearely? Besides,

Reason 1.

Exod. 12. 5.

Reason 2.

1 Cor. 10. 18.

Reason 3.

Mat. 6. 23.

if

if the putting out of the right eye of the body, was such a reproach to all *Israel*, what then is the spirituall putting out of both, to the communion of Saints? *Salomon* tells us that without knowledge the heart is naught. Who dare goe to the Sacrament with a naughty heart, when God calls there as much as in any duty, *My sonne give me thy heart*? If we reade the 1 *Cor.* 11:20. wee shall see that when *Paul* went about to reforme the abuses of *Corinth* in their love feasts, hee doth it by the light of the ordinance: *q. d.* If yee can finde any such corruption in the first institution, goe on: but if knowledge convince yee, leave off your corruption. Excellent is that of *Iosiah*, 2 *King.* 23.21. Where he bid them keepe the Passeover according to all which is written in the booke of the covenant. If the patterne of the covenant must be before their eye so oft as they come to eate the Passeover (and no doubt the Priests & Levits dids then take occasion to reade over and revive the booke of the Law, and the institution especially) how much more ought the knowledge of the will of God and of the Supper by name, be planted in all that receive it? And if that of the Apostle hold true in the smallest duties, how much more in this, *Whatsoever is not of faith is sinne*? meaning of sound knowledge.

Reason. 4. 1 Sam. 11.2. Pro. 19.2. Pro. 23.26. 1 Cor. 11.20. 2 King. 23.21. Rom. 14.23.

And there is good reason of it also: First, the Supper is Christ in a mystery: there are more mysteries in Christ Sacramentall than verball: Not to speake of all those things which I have noted in the former treatise, consider this: The Supper conteines the union of Christ Emanuel God made flesh: The mystery of Sacramentall union of Christ with the Elements: The mystery of Christ Sacramentall united to a beleeving soule. The mystery of faith in apprehending to it selfe those particular benefits offred in the Sacrament, whereof not one is seene to the eye, but onely by a promise. Now tell mee, doe all mysteries of naturall, civill trades, arts, require such skill ere wee can bee better for them, and can wee looke to receive this mystery without knowledge?

Other reasons. 1.

Secondly, knowledge is the key of all other things needefull for preparation. How shall a man examine himselfe

The second.

in generall, try his estate by law or Gospel, or search out his wants, save by knowledge of them? Not to insist in the graces that follow: whereof faith consisteth, partly of a speciall convincement of the understanding: and desire of the Sacrament presupposeth a knowledge of some thing amiable to the soule: (of unknowne objects there is no desire.) So I might say of the rest; knowledge therefore is essentiall to the Sacrament. When *Paul* prayes that the *Ephesians* might encrease in faith: hee begins with the enlightning part of the soule: Chap. 1. Verse 17. *That yee being enlightned* (saith he) *in your mindes, may acknowledge him and the hope of his calling, &c.* So that true knowledge is the roote of all true savour of the grace or graces of God. If thou knewest the gift of God, *John.* 4. thou wouldst have done so or so: So, if a man knew the Sacrament how would he love it? But not to know it includes a necessity of not beleeving, or well receiving it.

Ephe. 1. 17. 18.

Iohn 4. 10.

The third. Thirdly, the fearefull penalty threatned in the word against bad receivers, is by name annexed to the not discerning of the Lords body. Now, though I grant there is more in that than meere ignorance, yet that is one mother root of not discerning. For what is that which causeth popish prophane ones, yea hypocrites to come to the Sacrament, as to common bread and wine in the shop or cellar, save that all colours are alike in the darke, and ignorance puts no difference betweene naturall things and spirituall? If knowledge then teach to discerne the body of the Lord, and to quit the soule of all this threat and vengeance, how needefull is it?

1 Cor. 11. 29.

The fourth. Fourthly, the Lord hath (no doubt) ordeined, and the Church most wisely made use of this second Sacrament of groth, that by occasion of it shee might take notice of the thrift of her Children in the doctrine of the foundation, and by name of Baptisme, and so consequently of such things as they have bin taught in the ministry. Alas! The Preacher followes not (nor can) all such to their house as have heard him catechize or preach, to demand an account of his labours, (as were to be desired.) If then there were not some awe and bridle put upon men by the Church (which yet alas! few make use of among our Ministers)

how

how should the Minister know the plight of his poore people from their baptisme to their grave? Though I grant, private visitation is needefull: but what one of an 100. looke after it of themselves till their deathbed? Now the Sacrament is so holy an act of worship that few are so basely vile as not to confesse that there ought to be some more than common scrutiny and search what knowledge they and theirs have gotten. Which confession prooves knowledge to be most necessary.

But as the slothful are curious, so the ignorant are cavillers, & first they object, that devotion would do better with the Sacrament, than knowledge, especially for meane folkes who have their trades to looke after, and being unbook-learned cannot comprehend such depths as these. And therefore it were better that they did adore them with devotion, than search into them. I answer still, Cursed is all devotion with God, which is without knowledge; the heart of such is as sapless & barren of good, and as full of rottennesse, as the most profane mans is, in Gods esteeme: Good meanings, and devotion, if it lye in Gods way and be full of eyes, not blind and ignorant, are most pretious things: But without knowledge, selfe-deniall, and faith to enlighten the soule, devotion is as *Sampsons* bestirring himselfe when his eyes were put out: hee was fit for nothing save to runne the round and grind in the Mill. So doe devout ones, they are ever in motion, and never the nearer. Devotion of this kinde is fittest for Papists, who are under a strange language, and a worship of mans braine, having no footing in the word: its best for them that know not what sacrifices they offer, but like fooles they know not that they doe evill: Its fit for the Masse, and for such like trash: But for the Sacrament its most unsavory. And as for their cavill, they are unlearned, and have trades to looke to: I grant it, and therefore wee require not of all, the like measure of knowledge: so there be a teachable heart willing to learne. If these men could from their trades argue as strongly against Alehouses and drinking, it were well. Sure it is, if the time which they spend there were spent in getting knowledge, as meane as they are, their trades would not keepe them from it. But what baseneſse will not men stoope to, yea,

Objection. 1.

Answer.

Iudg. 16.21.

Ier. 4.12. Eccles. 5.1.

Objection. 2.

Answ.

Say 2. abase themselves to hell in their cavills, so they may live still in their profaneneſſe! I doe not allow any who are weary of their trades under pretence of hearing, or getting knowledge; but I say, trades neede not hinder from a diligent attendance upon the meanes, if the heart bee good.

Iudg. 16. And as for the mysticalneſſe of the Sacrament, it is so to such as plow not with Gods heifer, nor submit their carnall reason to the revealing of the Spirit: Otherwise (God bee thanked) there is greater obscurity at this day, in matters lesse essentiall, than the most weighty. So that were it not for the meere sloath and profaneneſſe of men, there neede bee no such conplaint of religious difficulty. But the contempt of

2 Cor. 4. 3. men, to whom Christ is hidden, might justly both deprive them of meanes, and streighten the spirit in the meanes, that so they might complaine for somewhat. But to end, one would thinke, that these men should reason contrarily and say, If I bee so seely, and the Sacrament so darke, what an honour and prayse were it for mee a simple man to have more skill and knowledge in it, than others above my ranke? Surely in other matters of hardneſſe men dispute so: onely in these they are content to let all goe beyond them, yet God be thanked, There want not even among the seelieſt Christians, many whom God

1 Cor. 1. 12. hath made wiser in his matters than their ancients and betters

Psal. 119. 99, 100. in worldly wisedome: that by these, the cavills of the other might be confuted.

Objection. 3. To conclude, others alledge, For ought they see, they who have most knowledge of religion, and can talke of it best, are as bad in their lives, as they who have none: Therefore they thinke, the matter rests in conscience, not in know-

Answere. ledge. I answer, It is true, that they who know and obey not doe lay a great blocke in the way of the ignorant. But let them speake, Is it their ignorance that makes them better? No surely. Well then, neyther is knowledge in the fault that the other are so bad: No man shuns money, because the richest are so covetous; nor fine cloathes, because under them is hidden many a rotten body: So neyther let men mislike knowledg for the sins of them that have it: No, its their hypocrisy, their profanenes which defiles their knowledge. It

is

is just with God to suffer ungodly men to defile each other: and them that know to lay offences in the way of the ignorant, that both the offending and offended might fall and perish, because neyther love the truth. True it is, That knowledge is not sufficient: a man with it may perish, but to be sure, he must perish without it. So much for these cavills: And also of the first branch. 2 Tim. 3. 13.

2. Generall Question, what knowledge.

The second followeth: What knowledge there is requisite? I answer. First, the more knowledge a man brings (if conscience be thereafter) the better; too exact knowledge cannot be had. And heere I will crave leave of my Reader, to digresse a step or two, & mourne to consider that, which (according to that little experience I have had in my Ministery of late yeares) I cannot but say, (O that I were a lyer in this!) *viz.* That hundreds of poore people in our countrey there are (of whom I am perswaded, they are the Lords and shall be saved) who yet by all the cost and meanes which the Lord hath for 20. or 30. yeares beene at with them, never came to see such sweet light, order and direction by the Catechisme, that they can give an account of their faith and sound knowledge therein. They rest, in heere a snatch and there a catch at a good point, in their good affections, innocent lives and blamelesse carriages: But as for discerning of things, persons, doctrines that differ, holding that which they have spent many a weary step to come by, grounding themselves upon the word for their estate and actions, and seeing how they have their warrants not from a Preacher (whom they love and like) but from the strength of truth which cannot lye; growing up in knowledge, that so their hearts might waxe better, and themselves more setled in Christianity: Oh these things are as the sound of many waters unto them, farre above them. Shall I prayse you in this (I speake to you of my owne flocke) No, I prayse you not. Especially, where there is a manifest defect of that which might bee: As for invincible weakenesse and want of reach, I am so farre from dismaying such, that I doubt not to say, The Lord will cloath their uncomely parts with the more honour, and supply some want of judgement, with much integrity and uprightnesse of heart! Alas poore soules, if yee

A digression and caveat to ungrounded Christians.

1 Cor. 12. 23.

wanted this too, what should become of yee! And because I know not whether I shall ever speake to you any more, let my words sinke into you! Enjoy your portion in truth and singlenesse of heart, as a jewell exceeding all the skill and cunning of hypocrites. Vex not your selves too much for the want of that, whereby God doth so humble you: for who knowes what yee would proove, if your knowledge did equall some other graces and affections in yee! But to others this I adde, Seeke as much light to guide you in this deceitfull world, as possibly yee can! Let not all doctrines be alike with yee. Prize all, but above all, those which teach yee your selves and Christ, and the well ordering of your conversations: be wise as Serpents as well as doves in innocency: let not the cunning jugling of Sathan and diceplay of men, *Ephe.* 4.14. so gull yee as to picke out heere one truth, there another, while he hath left you barren, so that all is one with you whether yee live under an idle, empty, fruitlesse ministery, or a grounded and fruitfull: And the like caution I might give yee in other respects: But I forbeare; onely let that hope and opinion which God and his people have conceived of you, bee upheld in you with honour, least the Lord doe crosse you both with a staggering life, and a doubtfull death because of your dallyance.

Exhortation to others.

Psal. 50. ult.

Eph. 4, 14.

Answere. Not exquisite but competent knowledg required.

And so I returne againe to the point and answer, that it is one thing to speake of that measure of light which would doe best, another of that which is simply requisite. When I teach that knowledge is necessary, I speake not as if every one who falls short of exact and cleare and full knowledge, were to bee rejected; God forbid: for the grounds may be soundly held by many who yet faile in these. As for example, if I should question with many a Christian, in what nature Christ subsists, or how a person and a nature differ, or how Christs humanity is not a person, but a nature: perhaps I should gravell them, whereas yet they beleeve firmely the Lord Iesus to be flesh, and truely God, and both made one Christ for the working out their salvation. The like may bee sayd of other points which to the skilfull are taken for granted, yet to them are not so cleare. As, how Christ should satisfie, and yet not tast of hellish

hellish torments, in what speciall office the act of satisfying standeth. To what part of the Catechisme each article of truth as the Sacrament belongs. So, I am perswaded, many a poore soule conceives not of each mystery in the Sacramentall union, although he beleeve Christ to be there present in his word and Spirit to a faithfull soule. Therefore of such knowledge this I say, The more the better, but many who want it may yet be good receivers. I know I cast bread to dogges in thus saying, but weake ones must not want their due: let none abuse that to slightnesse and ease, which onely aymes at releefe of the weake.

But the question is, what knowledge is needefull? I answer, the Sacrament being one linke of the whole cheine of godlinesse, must necessarily presuppose a competent knowledge both of it selfe, and also of those doctrines which it depends upon. For example, the Supper is one of the Sacraments of the Gospell. Necessary therefore it is, that a man at least know what the other Sacrament of Baptisme is, upon which it dependeth. Secondly, both the Sacraments are part of those divine meanes ordayned by God to build up the soule in the power and practise of grace. Needefull therefore it is that a Communicant know what the new creature meanes, what sanctification is, what lets it hath from sinne, Sathan and world, what priviledges a beleever hath annexed by God to encourage him, and what those meanes are which God hath afforded the soule to susteine it from decaying in the spirituall condition. Thirdly, the new creature and sanctification being impossible to be conceived of aright without the grace and gift of faith and the Spirit of the promise: necessary it is for the soule to know what a promise is, what saving faith in a promise is, what the Spirit of the Lord Iesus is, which is the worker of this faith. Fourthly, the promise depending upon the Merit and Satisfaction made to justice, without which God should be a lyar in promising to be reconciled to the soule; most necessary it is, (and that above all other things) that a man know who it is who hath satisfied the justice of God the angry judge: what the Lord Iesus is, both in his obedience and death; how by vertue of both, the Father having accepted a ran-

What this competency is.

Answer.

1.

2.

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some from his Sonne, offereth most freely and faithfully the
5. fruit of it to a sinfull wretch. Fifthly this reconciliation presupposing an estate of enmity and wrath, necessary it is, that the soule know by what meane wrath is discovered to belong by nature to every soule. And that is the Law of God. Also by what meanes the Law brings the soule to stand seaz'd before God as guilty of this wrath, and that so, as it may bee plunged into utter woe by it, in respect of any ability of it
6. selfe to wade out. Sixtly, because wrath in God and enimity in us, presupposing in us, some cause by which we contracted it, which is sinne: needefull it is, that the soule know what it is, and how it came upon us, by whose sinne, and what, viz. The Rebellion of *Adam*, and how that becomes setled upon us, how unavoidable it is, and what a staine and guilt it hath
7. brought upon all flesh, none excepted. Lastly, least it should be thought that God made man thus corrupt, to damne him; its necessary to know man was not made thus sinfull and cursed at the first; but created in integritie of nature in all the parts, and in the Image of pureneſſe and holineſſe even his who made him; and so should hee and wee have continued to this day, had not wee wilfully forsaken and defaced it by revolt from God.

Conclusion of the answer. By this draught of the truth of God, its apparent upon what principles the Sacrament and the knowledg of it depends, *viz.* immediatly upon the knowledge of the meanes of salvation, next upon the knowing of the state of regeneration: next upon the knowing of the worke of faith and a promise: next upon a satisfaction, and the Lord Iesus the worker of it! next upon the worke of the Law convincing of the curse: next upon the knowledge of sinne: next upon the knowledge of creation. I goe backward, that the simplest may understand the coherence: so that by this cheine of doctrine (the last linkes whereof, that is, creation and the fall, are the first in order and so downeward) every one may see that a meete receiver, is not onely to know the nature and use of the Supper: But of sinne, of the Law, of pardon, Christ, and the new creature: without which a Sacrament (severally considered) is a meare shred, an Idoll, an object of blinde devotion.

To

To apply what I have sayd both negatively and affirmatively: This I sayd That although in all these seaven some-what there is which every receiver comprehends not fully, yet the substance of truth in generall is to bee knowne by him, except he will come to he knowes not what, nor why. For example. Perhaps some poore soule distinguishes not the meanes of Salvation one from another, Publicke, private, ordinary, extraordinary, in the name and nature of each one: yet its necessary that he know the Supper to bee a meane of Gods ordeining, for his growing in grace. So againe, perhaps every one cannot distinguish betweene the habite of a New creature, and the operations of holinesse issuing thence: yet its necessary that hee know all Gods people must be holy. Say againe, All cannot tell how many kinds of faith there are: By what steps faith is wrought: What is conteined in a promise: What Christ hath in speciall obey'd in, or suffered: what the severall workes of the Law are, how many kindes of sinne there bee, and by what meanes *Adams* is derived to us: yet necessary it is, that he be convinced of all these in their natures generally: and finde them wrought in himselfe particularly. And surely if none may receive at all, save he who is in the state of grace: needes it must follow that the lesser must bee where the greater must be: I meane, that knowledge there must bee of all these, where faith must be, to give a man his speciall portion in them. Howbeit, because now wee are about the triall of knowledge, apart from the other: and doubtlesse many both ministers and people teach and heare this point of knowledge as a thing sufficient to enable a Receiver: though I abhorre their opinion (as shall appeare in the sequele) yet I would by this I have sayd, stoppe the mouth of any such as dreame of a knowledge which is not competent to salvation. Sure it is, a knowledge incompetent for salvation, cannot bee competent for the Supper. Application of it.

Some might here perhaps aske how they might bee directed to know these points soundly, to wit of the Supper and Sacraments, and all Those doctrines which they depend upon. I answere, that belongs not to this chapter, but the Reader shall finde them all handled in my Practicall Catechisme *A demand; Answere.*

Catechisme at large, and briefly toucht in the second Chapter of this second Treatise. And the doctrine of the Sacraments, especially the Supper is handled at large in the former Treatise, the three last Chapters; to which I send the Reader with this caution; That I handle these things at large here and there, not to the end that my booke should never come into their hands, save when they come to the Sacrament, (for to what purpose were that?) but that they duly exercise themselves in reading of the whole: That noting those especiall things which they most neede in the matter of knowledge and tryall, they may be able to turne to them and make use of them familiarly, when they come to the Supper.

I should now come to the third branch; how a man may try himselfe about this knowledge: But I consider that this will better come in, in the use of exhortation; I will referre it therefore to that place, and being the breefer in other uses, insist somewhat more fully in that.

Vses. 1. Exhortation, with confutation.

First then let this doctrine teach us to abhorre the wofull superstition of Popish Sacraments, and the wofull ignorance of Popish Receivers; who not onely in practise, but even in doctrine maintaine ignorance to be the mother of devotion, and so hatch in their bosomes all ignorant ones, as principall members of their cursed Synagogue: And to say truth, their sacrifice of the Masse being it selfe a masse of confusion, having no colour of bottome out of the word, who but the blind are meete for it? Who but the deceived as willing to be led by blind guides, as they are to leade them, would endure a Sacrament in an unknowne language? Iustly therefore both fall into the ditch of perdition. What one of a whole assembly knowes for what cause he is met? Or what doth hee expresly beleeve about the Sacrament, either touching the ordainer, the matter, the forme, the end? And put case they all knew that which Popish doctrine tels them concerning a Sacrament, yet how much better were it for them to be ignorant of it, than to know it? So that both their knowledge, and their ignorance are accursed. I cannot thinke of a Popish Assembly, but that description of the Poet of the house of the *Cyclops* comes to my minde, wherein all darknesse and confusion dwelleth, so that

no

no man can tell what another saith. And how can they chuse, when no man in speciall knowes what he beleeves, but wraps up his blind faith in the faith of the Church, and yet hath no gueſſe what his Church beleeveth? And yet more wofull it is to thinke that many of us who have lived in the light of the Church of God, doe haſten to nothing more than to ſuch Popiſh ſcurfe and filth; being weary of the dazeling of Sunſhine.

Vſe 2. Terror.

Secondly, let this bee terror to all blind and ignorant receivers of the Sacrament, which (God knowes) ſwarme through the congregations of this our kingdome. Not to ſpeake of the thouſands that live under no meanes of light, who are rather to bee pitied, that they diſcerne not the right hand from the left (whom God in due time prevent with light, ere the beſome of his wrath ſweepe away them and the Iona. 4. ult. cauſers of their miſery:) what ſhall I ſay euen of the tayle and ſcurffe of thoſe places, which have long lived under cleere knowledge of the word and Sacraments, and yet through an incorrigible diſeaſe of ignorance, are yet as farre to ſeeke of knowledge, as if they had lived among the wilde Iriſh? Such a wretched fagge end of people there is in the beſt places, whom no ſunne will tanne, no heate will warme; Neither good meanes amend, nor bad payre; but as the windmill ſayles ever moving, but never ſtirring out of their place: ſo are they, ever learning, but never comming to knowledge. As for the doctrine of the Sacrament of the Supper, it is as eaſie to catch an Hare with a Tabor as to make them conceive what manner a thing it is: as if the Lord had branded them with his black-marke, *If the Goſpell be yet hid, it is hid to none but ſuch as are loſt: Whoſe eyes the god of this world hath blinded that they ſhould never ſee the light and be ſaved.* And yet (which is worſe) who ſo bold, ſo merry, ſo quiet and ſo conceited that all is well with them? Give them their red broth with *Eſau*, their belly full, their luſts and pleaſures, and take the Sacrament who will. If they once a yeare at Eaſter do receive with others, they thinke the holineſſe of the time, and the crowd of Receivers ſhall ſhroud them: but as for any ſence of what they doe, what they want, what judgement they ruſh upon for their curſed prophaning

and

and trampling the blood of Christ under feete, and not discerning the Lords body, its the furtheſt end of their thought!

With Admonition. Hoſ. 4.

To whom (if they could heare) I would say; In Gods feare looke to your ſelves! This ſmooth ſtreame of yours will carry ye to hell laughing, & ye are never like to know your ſin of ignorance till it have brought ye into utter darkeneſſe and gnaſhing of teeth! If any ſence or ſparke of God remaine, and if ye bee not wholly forlorne and hopeleſſe, conſider this, that if thouſands of ſuch as know the doctrine of the Sacrament, yet for lacke of faith and love, ſhall periſh! What ſhal become of you that obſtinately and wilfully refuſe ſo much as to know? your ſweete idiots life heere ſhall turne to the moſt bitter ſence of wrath in hel, & there ye ſhall fill your ſelves with that ye have loved, even lye in darkneſſe for ever: and yet your darkeneſſe ſhall be rather want of comfort, than of conſcience; for the light of that ſhall ſo gnaw ye for your contempt of knowledge, that yee ſhall need no other hell, than that within your owne boſomes. Prevent it betimes therefore.

Vſe 3. Admonition 1 To the miniſters.

Thirdly, this is Admonition to all ignorant ones, to lay to heart and prevent the cauſes and ſteps to it, and the lets of true and ſaving knowledge. Firſt let it warne all Miniſters, Parents, Governors and guardians of others, to conſider the terror of the Lord, and the ſinne of not diſcerning of the Lords body: That they tremble to be Acceſſaries to the damnation of their ſoules. Say not, They are old enough, let them anſwere for themſelves: for if you informe them not, if ye who are ſet over them know their ignorance, ſee them running into the gulfe and ſtop them not, your lives ſhall goe for theirs, their blood ſhall be required at your hands. Let not ſloth, eaſe, love of your owne pleaſures, and ſpending the time in riot and profanenes, or elſe in a vaniſhing courſe of worldly buſines and carnall liberties, foreſtall your hearts and cut off occaſions of teaching them the truth of God. Catechiſe, preach, convince, and informe them of all truths, and by name of the Sacrament; doe not turne the wiſedome of Church, to a ſnare. If they reject your counſell, ſo ye have ſaved your ſoules; they ſhall periſh in their ſinne: becauſe their ſoules were pretious to you, and neglected by themſelves.

Ezek. 3, 18. 1 Kings 20, 42.

And

And secondly, let all sorts beware of this whirlepoole of destruction. Take heede of those lusts which drowne yee in wilfull blindnes: love of your money, your drinke, your filthy uncleannesse, your pride and selfelove: These will bewitch ye, and in your bosome will cavill against the light and meanes of grace *Herodias* did not so hate *Iohn* Baptist, as these lusts hate the light, least they should be gastred: They know the absence of meanes is the oyle to their flame: when there is none to controll or reproove, they are alive and jolly: But the word comming in, their feast is marred, they cannot be quiet and merry. Beware of sloth and ease, lothnesse to stirre, alledging the way is long, the weather bad, businesse lying upon hand, when in truth heart is gone, and will is not at home. Beware of stumbling at the wants or sinnes of such as have knowledge: Nourish no prejudice against the Ordinances and ministry: That it was a merry world ere they came: They cannot endure men should use any liberties. They are worse themselves in secret, than those they preach against. They shall not tye us to their girdles, &c. I say abhorre all such errours of the wicked as foment this ignorance. Cast off all prejudice of knowledge, as the tediousnesse and difficulty, the needlesnesse of it, the preciseneſſe of it, the disrepute of the world. Breake through these armies to the well of *Bethlem*. Foster no secret love of the sweetenesse of ignorance: it kills as the viper: Thinke not, that because this sinne deprives you of sence (for the time) of your danger, therefore yee shall avoyd it. No: the ignorance of the glasse of mercury water (among other glasses of rose water) and the drinking of it by errour, will poyson you and fret out your bowels, as well as if wilfully taken. In a word, as ye love your soules, so hate the steps leading to this hell of ignorance. And whereas the Divell would have you thinke its an harmelesse thing, a tame beast, and the mother of good meaning: know its an hideous mungrell: a monster of many heads. Cry out against it as *Crescentius*, that Cardinall did of the blacke dogge, which came into his chamber. Beate out the blacke dogge, beate him out. This ignorance is the true blacke dogge, and the Divell himselfe. Know that its as the surfet and drun-

2 Branch. To the people. Admonition. 1.

Marke 6.25. Iohn 3.20.

2.

3.

4.

Woefull fruits of ignorance.

Drunkennesse of the soule; for, as that surfeit, sometime makes men mad, sometime merry, sometime sullen, sometimes fearefull, sometimes bold and ventrous, sometime quiet, but ever fooles, so does this: sometimes it breakes out into sottish stupor of heart, sometimes into madnesse and villany, sometimes into desperate presumption and scorne of all meanes, sometimes into slinesse and subtilty, sometimes enmity and malice, sometimes superstition and Popery, but alway to mischiefe and misery. And in a word, it makes every Idiot uncapable of the Sacrament, eating and drinking his damnation, not discerning the Lords body. This damnation sleepes not, because thou sleepest: God shall awaken thee one day with sad confusion.

Psal. 4.

Exhortation

Lastly, this is exhortation to all Gods people that they bring knowledge with them to the Sacrament, and try themselves about the competency and savingnesse of it. If those whom it concernes, forget their duty to us, yet that shall not excuse us; let every one examine himselfe about his owne knowledge.

Trialls. The 1.

It will be asked how this tryall shall be made? I answere. By these rules following, or the like. First, If our hearts tell us that we have so prized knowledge of Gods will and the Sacrament in speciall, that we have sought it as pearles: have attended upon the ordinances in season and out: have chosen rather to be at cost with God, than to forgoe the knowledge of his truths. No heate in Summer, cold, raine, windes, snow in winter have hindred us: but as hee that soweth or reapeth, takes his season, so have we; ordering wisely, yea undervaluing other affaires, commodities, liberties, to make a purchase of truth, buying it whatsoever it cost us, not selling it whatsoever we may have for it, wives, farmes, Oxen; but returning to them with our second affections, when God hath had our cheefe courage and strength: this is a good signe.

Phil. 3.

The 2.

Secondly, if we goe not to worke by halfes, that is, to catch up knowledge in what kindes we please, scumming off the fat and sweete of the easiest duties, or that which will stand with our owne wils or knowledge of some Promises or priviledges. But as for knowledge of our selves, our natures, our sinnes, we are backward to them: If we rejoyce that there is a word that croseth us in our beloved sinnes, that smites us under the

the fift rib most mortally, compting it as balme: esteeming the words of the minister in that kind as sweete as any: refuzing no information from God which concernes us, not kicking at it, but saying, The word of the Lord is good, its a good signe. Psal. 141. 5. Esay 39, 8.

Thirdly, if as we have sitten at the feete of Christ attentively while we heard, so afterwards we ponder the things wee have heard: digesting them, and chewing the cud of them; till they become nourishment unto us, and till that which is truth in the understanding, becomes love in the soule, causing the word to dwell plentifully in us, swaying us (as the scepter of Christ) to all obedience in our course, living by fath, bearing our crosses and the like: its a good signe also. The 3. Luke 2. 51. Mat. 13, 43. Col. 3, 16.

Fourthly, if we come and goe, to and from the meanes of knowledge with appetite, savor, delight and hunger. That is, if we come with a view of our speciall errors and ignorances to be freed from them: and if when wee have sucked out the sappe of one ordinance, we are unwearied and goe to another, if by any meanes we may attaine to true knowledge: and that we take as well other occasions to enquire, advise, pray, meditate, conferre, and reade the Scriptures, as at the Sacrament, and use extraordinary helps aswell as ordinary, by others aswell as our selves, yea the meanest; not disdaining to be disciples even to the Ant, the Horse, the dumbe creatures, so wee might learne, its a good signe. The 4. Prov. 6. 6.

Fiftly, if the knowledge we get, be sweete and harmonious, according to the analogie of faith. That is, cleere, evident, convincing, orderly, and agreeing with other parts of the word, unto which (as the linkes of a chaine) it belongs by coherence, so that by knowing some one threat, command or promise, we conceive of more, and be not still in darkenesse, and doubtfulnesse, about the truths of God, its a good signe. The 5.

Sixtly, if as our knowledge encreaseth, so our humility doth also grow withall. If it awe us, tame us, mortifie us, and teach us to denie our selves, as it did good *Judas*, who sayd, Lord what is the cause why thou shouldst reveale thy selfe to us and not to the world, it is a good signe. Commonly men either are blockes under the meanes, or if they thrive in knowledge, the Divell puffes them up in the companies where they become, so The 6. Iohn 14, 22.

that

that they must rule the roast, & be praysed, or else all is marred. But true knowledg serves especially to shew us our ignorance, and so to abase us more than when we were empty: ignorance is ever most bold.

The 7. Seaventhly, if our knowledge be a welspring to runne out to others as well as to teach our selves. If our lippes be as a fountaine of life, and never stands as a lake, putrifying and stinking, but alway is dropping, as those Olive branches *Zach.* 4. were into the Candelsticks to maintaine their burning: So, if we be alway dropping as dew, and raine upon others that are dry and barren, wives, children, others, its a good signe.

Prov. 15. 4. Zach. 4. 3. Deut. 31. 2.

The 8. Lastly, if we revive the knowledge of the Sacrament in our owne spirits, and linne not, till that we know of it, set our teeth on edge to the Sacrament, and whet an appetite in us unto it, it is a good signe, that we rest not in the lazie habite of that we know, but set it on worke to the end it serveth. These and such like Trialls, may serve for this use, which if we shall sanctifie to our selves by prayer, they may stand us in some steed, for the triall of our knowledge.

Vse. 5. Comfort. To conclude, because I doubt not but the weake and tender christian wil be ready to snare himselfe with these rules, and rather hold off himselfe by them, than encourage himselfe to the Sacrament. Therefore these two things let me adde. 2 Caveats. 1. Be not dismayed in thy selfe by thy small measure of knowledge, so long as there is soundnesse of minde in thee, which may bee aswell in a little as much. The Lord will require of thee according to that thou hast, and no more. Bee faithfull in a little, and thou shalt bee ruler over much. Excellent is that of our Saviour *Iohn* 7. 17. If any man doe the will of the Father, he shall know of the doctrine, more and more: and if a man keepe my word, I will come nnto him, and acquaint with him. Looke to thy obeying heart, and that hath a promise of knowing, yea and that experimentally, which is better than all rules or conjectures. Againe, if thy knowledge be sound, though weake, yet let this bee no let of receiving the Supper: for that serves for the weake, both in knowledge and in all other gifts. Christ Iesus is given of the Father, to be unto thee wisedome aswell as righteousnesse: come

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to his feast, and it is a good time to aske it; for him hath the Father sealed in the Sacrament to be thy Prophet, and he will give thee of his fulnesse, even knowledge for knowledge, yea, richly, and without upbraiding. And for this grace of Sacramentall knowledge, thus much. John 6. 27. Iames 1,4.

Chap. V.

Of Sacramentall faith; and the triall of it.

Entrance.

I Take it for granted, that the wise Reader will remember that which was before said, that faith is not required as all other graces are, that is, onely for the better receiving of the Sacrament. But that it is above all other the most essentiall grace, and the immediate instrument of receiving that which the Sacrament exhibits: By how much the more diligence ought to be used by a Christian Communicant, that this grace be tried to be soundly wrought in him, and revived at the Sacrament. This caution being premised, I come to the matter it selfe.

Grounds of this point named.

For the better conceiving whereof, what this triall of faith in the Sacrament imports, I thinke it meete, by some steps to ground this point in the Readers minde, and to lay downe these three things: 1. That the Lord offers the good things which he bestowes upon his faithfull ones, onely by and in the way of a promise, which faith laying hold upon in speciall, takes the name from that promise; as Sacramentall faith is so called from a promise of a Sacrament. Secondly, that each particular promise depends upon a former maine promise; that is, the promises of Sanctification, upon the promise of Iustification, and the promises of more grace and growth upon the first promise of reconciliation, and spirituall or lively being in grace: so that he who would trie the latter, viz. a promise to grow by a Sacrament, must first trie his interest and part in the maine promise. Thirdly, that who so hath by sound evidence prooved his right to the first; may and ought with lesse more ease proove

his right to the latter, faith in the latter depending upon experience of the former.

The 1. ground Heb. 4. 13. Step. 1. Touching the first of these three, viz. That God offers and conveighes all his goodnesse by a promise alone (externally) conceive it by these few steps. First, it being God our Father alsufficient with whom the soule is to trade for his graces (*as* Iam. 1. 17. Saint *Iame* saith, *Every good gift and giving commeth from the Father, who of his owne good will begat us*) we must know, God is infinite, immortall, and incomprehensible. Needes then must it be that this infinite good convey himselfe to a finite subject by such a meane and way, as the poore weake carnall creature can reach it. For else what proportion is there betweene one and the other? How shall flesh comprehend a Spirit? No more than a little childs short arme can reach a thing farre beyond it. Therefore the Lord conveyes himselfe to the poore soule, by an ordinance: which is such a thing as consists of a spirituall, and yet an externall or sensible nature. An Ordinance is the subject to which God communicateth himselfe and his goodnesse, with a power of his Spirit to carry them to the soule: as by preaching of the Word to the eare, through the sound of a mortall voyce: By prayer, consisting outwardly of sentences & order: By the Sacrament also, standing of outward weake Elements: The Lord carries to the soule by these, most inward and spirituall things.

Steppe 2. Secondly, though an Ordinance have Gods good things contained in it: yet still there is a great gulfe set between us, our spirit and minde, and betweene the good of these Ordinances; for we are blinde, and they are mysticall and heavenly. Wee may sit and heare, and receive the Word, or the Sacrament, and yet we may be held off as it were at staves end from the good and life of an Ordinance. There must be a second meane to bring us and them together. This meane must be the flesh of the Lord Iesus in an Ordinance. All Gods good things being first given to Christ our Head and Mediatour, that so by his flesh they might be conveied to us familiarly: needes it must be, that except Christ be in an Ordinance, as our Prophet, Priest, and King, that so by him they might be united to us, first sensibly, after savingly: it can not be that any Ordinance can doe

doe us good; wee shall still bee strangers to it, though our bodies and sences be never so neere it. For example, Prayer is an Ordinance, by which God imparts himselfe deepely to the soule: yet except the soule cast anchor upward by faith upon the flesh of our Advocate, giving strength and life to it; Prayer is but a morall devotion, and a meere shaddow in respect of uniting those good things to the soule. Likewise the Word of God preached, if it want the flesh of Christ our Prophet and Head: it will carrie nothing, save by a bare sound into our eares: The words he speakes are life and spirit, and must be carried by the spirit of our flesh into us, or else not at all. And note this. The more of Christs flesh an Ordinance containes, the more it imparts Gods good things to the soule. And so the Sacrament of the Supper, consisting of the very materials of Christ, flesh and bloud, must needs be very powerfull meanes of grace to the soule: and must needes carrie the good things of Christ, both in point of satisfaction and of sanctification, pardon, and holinesse; into the soule in a more peculiar manner, as being the instruments of both. Ioh. 6, 63.

Thirdly, as Christ in an ordinance is the way of Gods conveying himself: So Christ is conveied in an ordinance by a promise or els not at all. Take away Christ and an ordinance is nothing: and even so, take away a promise, and Christ in an ordinance is of no effect to thee: The ordinance is excellent because Christ is there: Howbeit thou art never the better for it, because thou wantst a promise, by which Christ conveies it to thee. So many ordinances as God grants thee, so many promises he makes to thee of blessing: one ordinance is not the better for the promise of another: Prayer cannot looke at the promise of hearing; nor hearing of a Sacrament, because each of these are severall meanes of conveying Gods good things unto thee. But each ordinance must have a speciall promise: Christ in it comes in and by the way and channel of a promise. The cause is plain, because no ordinances can be savory, except mixed with faith, and faith there cannot be, where there is no promise for it to worke upon. Steppe 3.

The conclusion then of this first ground, is this, If God will give his graces to the soule, it must be by the meane of an Ordinance, Cnclus. of 1. ground.

Ordinance, of Christ in an Ordinance, and of a promise. A promise is the immediate way by which Christ in an Ordinance is made ours. As the promise is, so faith beares her name: faith in a promise of the Sacrament, is Sacrmentall faith: and he that would try whether hee gets by the Sacrament, must trie his Sacramentall faith. This for the first ground.

Vse of this ground.

Act. 2.

Ere I proceede, let this point teach us to mourne for the common sort of Christians, and Receivers of the Sacrament, of whom I may say, as those in the *Acts*, said to *Paul* of the Spirit: *They never heard whether there were a Spirit or no.* So, these worshippers of God, and hangers upon Christ and his Ordinances, yet cannot tell us, whether there be any promise or no, any faith in a promise or no. They will keep their Church, and come to the Ordinances, pray, and receive, but the way of faith in the promise they have not knowne. To whom I say, save for fashion sake: What differs a Popish corrupted ordinance from a pure Ordinance of God (I say, in respect of good to thee) yea what differs thy absence from thy presence. in this regard? Oh tremble at this, all ye that professe God, and yet know not a promise, nay, I say! professe to beleeve and yet know not a promise. Was it ever heard that faith could subsist without a promise? Oh therefore I say to all such, judge what case yee are in: ye are without God in the world, and are still barren of all his good things, either of Reconciliation, or of Regeneration: your Baptisme, hearing and receiving are emptie, and never doe him good: For you never got any thing by a Promise: A promise never wrought upon you any life of God, or growth in that life: ye never saw neede of Gods good things, never emptied your selves of your selves by selfe-deniall: If yee had, these would have presently brought yee to a promise to bee sustained by, as the Woman of Samaria drew her neighbours to Christ. I conclude therefore, the faith which such pretend is an Idoll; a faith hanging upon the bare story of a God, a Creator, a Christ, a Redeemer, not in God; and such a faith is a meere hangby and formall notion of a thing a farre off: its a faith of the Church, a faith of contemplation, a faith not of adherence to a promise, but of

meere heare-say of things, which thou never, either felt-est any neede of, or sought-st any part in. And therefore whoso-ever thou art whose faith is no other, know that thou live-st a most wofull life, without any of Gods gracious influence, and when thou die-st (except thou be changed) thou shalt die without comfort or hope. Therefore, to this thy heare-say of God and his good things, adde faith in a promise, and thou shalt enjoy God in an Ordinance, and by name in the Sacra-ment savingly, really, and comfortably. Oh! let all thy weari-some and mis-pent former time, sting thee for thy unprofita-blenesse, and now in time looke about thee.

I come to the second ground. Every particular promise of good things from God, is planted in a generall and maine promise. So that he who would try him selfe whether this or that good thing be his or no (as the gift of patience, right use of the crosse, growing by the Sacrament, &c.) must first trie whe-ther he be in the Covenaut or no, which is the wel-head of the rest. For this one Covenant, to be our God reconciled, includes, yea, gives a being to all other promises, that God in this or in that, will be our All-sufficiency. True it is, each poore soule sees not this. The reason is, because they judge of the chiefe promise, according to the limit of their present feeling; that is, because in the agony of their loden spirits, they feele most need of Christ to ease their conscience of guilt, and to settle peace, therefore they see it not to reach further than their present neede. Whereas, Christ being such a gift as either is wholy denied, or wholly given, cannot bee divided; but is by the soule (if she knew it, and were not too narrow to con-temne it) received as he is given, all at once. Onely the soule retailes him in particular, as shee meetes with her needes of him; and then by recoursing to the maine promise, finds her right to all the rest. As the smaller boates tied to the great ship, follow their motion; so is it heere. At leasure the soule comes to see her penny worths, which at the first appeared not: even as a purchase of worth, doth not all at once appeare to the buy-ers sence, but at leasure, as the cõmodities of it come to hand. Now when the soule comes to behold them, then she sees all couched in a generall gift of Christ made to be her peace and

The second ground of this point.

1 Cor. 1, 13.

pardon. Secondly, the reason of this is, because God is the God of order. He first sets the soule out of the danger of *Adams* forfeiture of grace, because the soule is not else capable of any good thing. Now in taking away this guilt he assumes the soule againe into union and fellowship with him in all the good things which she enjoyed before. When the gulfe is taken away which separated the soule, then the way lieth open to the soule to recover all her priviledges in time past. Thirdly, this is true in respect of congruitie of providence: For having once granted a being to the creature of spirituall life, he doth therein binde himselfe to a supporting of that life; else hee should plucke downe that which he hath built, and undoe his owne worke. As *David* saith, *I am thine, Lord, save me*. I meane not that beleeving one promise should save us a labour in beleeving the rest; But become a good pledge of performing the rest. As all the promises of God in Christ, are yea, and Amen: so, all speciall ones are yea and Amen in the generall. *He that hath given his Sonne, how shall he not with him give us all things?*

Psal. 119. 94.

2 Cor. 1. 20.

Rom. 8. 32.

Vse of the second ground.

The use of which briefely is, to instruct and convince us of that horrible treason to Gods Alsufficient promise, which every one is guilty of, who will not cleave to God in his first and maine promise of mercy and redemption. Alas, what man is there who oft descries not to find God good to him in the Sacrament, there to fill him with good things, seale vp his pardon, purge out his corruption, and the like. But because hee seekes not to know God in his Covenant, how should his Seale doe him good? What is a Seale, save a relation to a former bargaine? If thou never strakest hand with God for his Christ thy righteousnesse, how camest thou in for his wisedome, sanctification, and redemption? They belong not unto thee: either thou must have all Christ to set thee out of feare, or thou hast never a whit of his benefits. And to apply this to the present point, how shouldst thou come to God by speciall faith in the Sacrament, when thou wantest him in the chiefe faith of the first promise? Oh! thou cuttest off thy selfe, thou knowest not from what liberties, and mercies, when as thou art careless to be made sure of the maine. Thou shouldst dis-

pute

pute thus: The time will come, when I shall crouch to God for strength to beare the Crosse, to be afflicted in all my afflictions, to die willingly, &c. But then why doe not I the whilest make sure in the maine with the Lord, that he might finish his owne worke and save me, because I am his? Doubtlesse if I dally with this, or goe upon false grounds, deceiving my selfe, the Lord will be guiltlesse in not regarding mee, because the time was when hee cried out to my soule, Beleeve, robbe mee not of my glory, distrust mee not in my offer: But because thou wert deafe to my cry, so its just that I stoppe mine eares at thine; goe therefore and seeke releefe of thy idols of ease, selfe-love, aud the world which thou preferredst before mee. It is with thee as it was with Israel, *Iudges*, Chapter 1. verse 21. The Lord had given them one promise for all, to drive out the Cannanites; now because they beleeved not the maine, therefore here one Canaanitish city, there another prevailed, and became goades and prickes to them. And so, hence it is, that neither promise of Sacrament or of other Ordinances doe prevaile to purge out their lusts, but they remaine as thornes unto them, because they never tooke paines to joyne issue with God in the truth of his Covenant to pardon them, and make them his beloved. Thus much for the second ground, teaching, that the triall of ones speciall faith, rests in the triall of the maine. Prov. 1. 24. Iudg. 1. 21.

The third ground issues from this second, viz. That the triall of our first beleeving, may, and must make the other easie and familiar. Its our great sinne if it bee otherwise, For why? The Lord gives us assurance of the one in the other; yea, teaches us to argue from one to another without wavering, so far as our weakenesse will permit. Excellent is that of *Paul*, *Rom.* 5. 10. *If when we were enemies, we were reconciled by his death, how much more being friends, shall wee be saved by his life?* Marke his manner of speech, How much more? If God made that easie to us, which seem'd impossible, how much more easie is that which is under a direct promise? if God had cast us quite off being enemies, we had the mends In our owne hands, and could not complaine: But having his Ground 3. Rom. 5. 10.

word to make good our owne desires, wee have the Lord tied to us, and at a kinde of advantage, (be it spoken with reverence) so that wee cannot be defeated. Great is the oddes betweene being an enemy formerly, and being now reconciled. He that will release a stranger from prison, and pay an hundred pound for him; will (in reason) lend a friend twentie shillings. Such an argument is this heere.

Vse of the third ground. 1. Conviction.

The use of the point is, first, to condemne the practise of all such, as having found the Lord above their expectation in the promise of reconciliation, yet dare not trust him for some shreds (in comparison) of blessings of lesser nature, as to overcome their passions, revenge, worldlinesse, &c. Oh! Thou art like *Ahaz* and his subjects, who would not tempt God in asking a signe, when as yet they beleeved not without it. The Prophet tels them: *Is it not enough that yee weary men, but ye must weary my God also.* Thou tyrest the Lord, when he seeth that none of his wayes will prevaile against thy infidelity. But still thou art ever out and in with him (as *Ioabs* sword that could not hold in his scabbard) and putst him to crie out, *Oh! Ephraim, oh, Iudah, What shall I doe, or how shall I intreate thee?* Is the worke of faith as farre off now as when thou first beleevedst. Oh! weake (if not froward wretch) how long shall I suffer thee? As they in the wilderneſse, whom no miracles, no providence could perswade, but were as farre to seeke at the end of fortie yeares as the first day. Oh! the Lord loves when his Schollers are apt to learne, (especially this lesson of faith by many warnings;) and when our experience teacheth us to buy and sell upon his word. But to seeme to trust God with the foiling the enemies of the hils, and yet to distrust him with those in the vallies: to pretend that they doubt him not for heaven, but distrust him for earthly blessings, surely it either justly calls thy first beleeving into suspicion; or else argues a careleſse heart, not able to improve thy Talent of reconciliation, to warrant thy faith for a poore supply of this life.

Esay 7. 12.

Verse 13.

Hos. 6. 4.

1 King. 20. 23.

Vse 2.

Secondly, it should very much presse upon those in speciall, who are to receive the Supper (in which the Lord offers the encrease of first graces received in Baptisme) to trie their Sacramentall faith with all readinesse of minde. Is it easier to

doe

doe by many degrees, than to beleeve the promise of mercy at first? And doth the Lord with farre greater ease (as I may say) beteame to the soule growing in faith, than breeding of it? Why then doe they who beleeve come to this triall with so much adoe, and bury the Talent of God unthankefully in the earth? As those servants of *Naaman* told him, If the Prophet had bid thee doe some great thing, wouldst thou not have done it? How much more then, when he onely bids thee, *Wash and be cleane,?* So say I, put case the Lord required the greatest worke of thee, would it not seeme small in respect of the good of the Sacrament? How much more when he saith, Revive thy faith, in the promise of the Sacrament? If thou wert bidden to trie what almes thou hast given since thy last receiving, or what prayers thou hast made, or what zeale thou hast uttered against sinne, &c. oh, how wouldest thou plod, and gather thy goodnesse together? Now when the Lord saith, Revive the edge of thy faith once received, oft renewed, quicken it up in some Sacramentall promise or other, ere thou come to the Supper; lo, how hard a taske it seemes, Why? save that those morall duties partly are from thy selfe, and are mixt with selfe-love: But the other is a meere divine grace without thee freely given, and relying barely upon the promise, and behold how tedious it is: whereas thou shouldest say, If I were found of God when I sought him not, how much more easie will it be when I seeke him unfeignedly? If mercy were free, when I had no promise, who should doubt of the more assuredness of it, when God hath tied himselfe: Surely the verie ease of it should teach us to dispute strongly for our selves, the Lord teacheth us to argue for our selves: In other matters that serve for our owne ends wee can argue fast enough; but in this, either God must put us to it, and shame us, or else we will lose our benefit for lacke of pleading, and so, come to the Supper, with a dead or unrevived faith. May not the Lord repent him of all his cost, when he sees so small profit? And thus much of this third ground.

2 King. 5, 14.

Esay 65. 1.

The point it selfe.

Two waies of trying faith

Now having premised these things thus, let us apply them to the point in hand. The Question then will be, how a Christian may try his Sacramentall faith? I answer, by these two

1 First, beleeving.

wayes

wayes. 1, When he can prove by good evidences, that he hath beleeved the promise of reconciliation already. Secondly, when he can revive his faith upon the promise of the Sacrament. Therefore of these two I will speake a little, and so come to the use of the chapter.

Question. How may first beleeving be tried.

It will first be demanded, how a Christian may find and trie himselfe to have beleeved savingly? To which I answer, this may be done sundry wayes. 1. By the meane conducing (in the purpose of God) to beleeve. 2. The Object upon which the soule looketh, that it might beleeve. The 3. The Roote, out of which faith springeth. 4. The Act it selfe of beleeving. 5. The scope and end which faith propounds to her selfe in beleeving. The 6. and last, The effects and properties ascribed to faith. The order wherein I would lay downe these points, is this, 1. I would propound the truth of them. 2. Shew how the soule may try it selfe about them. Which ere I enter upon, let the Reader (for avoiding of confusion) take notice, that in the second Chapter of this Treatise, under the head of assisting grace, I named five trials which doe all agree with that which now I am to speake of the triall of beleeving. Onely there necessitie lead me to speake of the end of calling, here more specially I treate of saving faith: Let not any thinke that I make these two, diverse: But let him borrow what light that point will affoord for the better conceiving of this; and so adde what this point affoords to that: knowing that the grace of faith is the upshot of calling. This by the way.

Answ.

1 Position. The meane conducing to faith.

Now for the first Position. The meane conducting unto faith, is, the distinct understanding of the Doctrine of the satisfaction of Christ, both in life and death. It was the foundation of Election, *Ephe.* 1. 3. (not the cause) in which the Lord answered his owne Iustice fully, to the end that hee might set open a doore of mercy to poore *Adams* lost posteritie. Now, that which was a meane ordained by the Lord, for the declaring of his righteousnesse in saving, must be the meane also to conduct the soule to fasten upon the offer of God. For why? As nothing save a ransome could stop the course of Iustice, or cause him to be reconciled with a sinner: so, nothing can stop the feare of conscience guiltie of wrath, nor

Rom. 3. 25.

warrant

warrant her, that she may be reconeiled to God, save this propitiation. Till the soule come to know, that anger is not in God: she cannot thinke shee may dare come neere him; seeing shee knowes him to be a consuming fire. Therefore, 2 *Cor.* 5. 20. 21. *Paul* grounds a fearefull soule strongly upon this bottome. Be reconciled to God (poore soule.) For why? Hee hath made him to be sinne that knew none (both by obaying and suffering) that wee might be the righteousnesse of God in him. So saith *Elihu*, *Iob* 33. 24. *Deliver him, for I have received a ransome.* Esay 27,4. 2 Cor. 5. 22. Iob 33,24.

The triall then of faith by this Rule is this. Canst thou say truly that in the conflict of thy soule with Gods anger for thy sinnes, (thy long lyen in, deepely died sinnes, both of omission, commission, morrall, spirituall, offences and revolts) thou hast beheld the meane of grace, in the alsufficient merit of Christ? Hath this stai'd thy heart, that God hath cut off his plea against thee, in giving his Sonne to satisfie? Canst thou say, that thine high Priest hath brought thee to God, and caused thee to see his face with joy? Hast thou sent Satan to Christ, and told him, God cannot be satisfied, and yet angry still? Hast thou found strong consolation (in the pursuit of Satan) from this, that thou beholdest this citie of Refuge, the satisfaction of Christ as a sure Sanctuary to rescue thee from the avenger of bloud? Hast thon dranke of this brooke (or well-spring) and lifted up thine head in hope of being accepted? Deny not thy selfe; if it hath beene thus with thee, it is a good signe: I say, a good signe, if thou hast any condition of faith, any feeling of thy burden, wrought in thee, and sending thee to this meane. For why? By vertue of this price, the righteousnesse of wrath is turned into a righteousnesse of mercy; so that it is a meete and equall thing with God (having thus received a ransome) to forgive: yea in Christ, God himselfe was reconciling the world: and now he doth declare his righteousnesse in justifying a sinner through the faith of Iesus: yea, thou maist say with *David*, *Save me O Lord, according to thy righteousns.* See *Rom.* 5. 26. 2 *Cor.* 5. 17. Triall by this. Heb. 10. 20. Heb. 6. 18. Psal. 100. 7.

Briefely for the 2. The object of faith, which is the promise, which containeth 2. things, either the good things offred in the promise The second object.

promise, or the hearty meaning and purpose of him that freely markes the promise. The good things offred in the promise, (pardon, peace, a purged conscience, life of grace support in grace, the earnest penny of the Spirit, and the like) serve to draw the affections (which carry the soule) unto God, and to dash out of countenance all false objects of gaine, ease, pleasure, lusts, to draw the soule to God in desire esteeme of mercy, and in hungring, mourning, and endeavouring after Christ. Secondly, the manner of offring these good things, being free, full, faithfull, entire, and simple, (exceeding desirous the soule should embrace them, sorry it should reject them, urging it to beleeve) serves to put it out of question, that the Lord meanes as hee speakes: else needed he not to have prevented us at all: but seeing even when we were enemies, neither deserving, nor desiring any favour, yet the Lord out of the meere graciousnesse of his heart would needs bestow it upon us; therefore he would have us conclude, he will not repent him of his freedome, if wee come in to lay claime and plead this promise.

Rom. 5. utsupr.

Triall by this.

Try thy faith then by the promise, thus; first, whence came those dispositions of heart in thee, I meane those teares of thine, those desires, prayers, fastings, and diligent searching after grace? Came they from selfe-love, or from an heart of baseneſſe, bringing thy money and cost to God to buy mercy? If so, thou hast little to boast of: but if the good things of the promise wrought them in thee, if thou can say, that faith, and the preparations to faith proceeded from the promise: The good things offered therein, drew thee to God, as with cords. If thou canst say, that thy good affections could never purchase faith; rather that promise which bred faith, bred also those affections in thy soule, because thou saweſt God willing to save thee, and pardon thee, therefore thou mourneſt after him, prayeſt unto him, and (as *Nineve*) couldst not give him over: the rising of the Sunne, caused this dawning of heart in thee, and these making towards grace, it is a good signe. Secondly, try thy selfe thus: If the freedome, fulneſſe, and strength of the promiser, have truly wrought upon thee, then thy base conceits of the Majesty of God are vanish'd, I meane thy

Ionas 3. 9.

thy enmity and hate full spirit is gone. And whereas thou once couldst not thinke a good thought of him, but all thy thoughts framed him rather to be angry, envious, cruell, unbeteaming; now thou stoppest, and (as one better setled) beginst to say; oh my poore soule, who couldst never get out of thy slavery and slightnesse, thinke of the promise a little better? What wilt thou say if by all this offering, urging, expostulating, charging to be reconciled upon paine of hell, the Lord meanes thee well? Perhaps he may. If while he seekes to save thee, thou devize how to get out from him; will it not be bitter at last? Thus weake hope breakes the ice, and sets the soule forward. Then the Spirit of grace createth in thee both thoughts and affections of such strange goodnesse, bounty, long-suffering, free grace and compassion, that thy heart breakes into wondring at him, and saying, *Who is a God like to our God, forgiving and passing by the sinnes of his people?* Who could finde his enemie at the vantage, and not destroy him? Therefore my soule is even carried into the streame of his grace, and perswaded to beleeve. I see the good will and meaning of his heart shining in his promise; and whereas it was wont to be a barren sound and emptie noise for me to heare a promise: now I see it as a vessell standing full and running over, yea, a streame to carry me in, with holy confidence, saying, If the strength of Israel can lie, if free grace, if faithfulnesse it selfe can shrinke backe and deny it selfe, I am content to perish. Thirdly, trie it thus; If a promise have beene thy Object, then thou confessest that the power it selfe to beleeve is in a promise as well as the motives to beleeve. The promise is the instrument of the Spirit to perswade: And as when the Lord made a promise to the Iewes that if they did come to the Temple to worship, hee would keepe their dwellings and goods safe the whil'st: Lo, this promise had in it such a power as held off all Robbers and enemies from attempting any pillage: they durst not, they could not; so much more in the promise to a loaden heart, there is alway the strength of God to effect that which he promiseth: and such a soule needs not stand out strangerlike and say, here is a sweet promise, if I could beleeve: But here is a promise strong and able to cause mee to beleeve it:

Mica 7. ult.

1 Sam. 24, 19.

If

If in any measure these trialls be in thee, they are all good signes.

Triall 3. By the roote of it.

Thirdly, trie thy faith by the roote of it, which root is selfe-deniall. All other graces seeme to have some inherencie, and being of their own in the soule: onely faith is rooted in the overthrow of a mans selfe. This selfe is nothing else save the spirit of old *Adam*, resisting the Spirit of grace, and as we see in defenced cities some of their Bulwarkes are out-workes and retrenchments, others are maine forts neere the walls, wherein their chiefe strength consisteth: So here, selfe hath her out-workes, selfe-wealth, selfe-ease, credit and esteeme, learning, parts, experience. These are more easily cast downe, because Christ and they are of two severall kindes. Others are forts of greater consequence, in which the heart more trusts, as carnall reason, and the wisedome of the flesh, which *Paul* in 2 *Cor.* 10. 5, calls high thoughts and strong imaginations of flesh, setting themselves up against the obedience of faith; so also Religious duties and performances, whether will-worships of Papists, or duties required, as Iewish righteousnesse by the Law: and all the devotions of carnall Protestants. To these I may adde the secret counterminings of the heart, mixing it selfe with the preparation to faith, and so destroying the worke of God, as selfe-mournings, desires, and use of meanes. Now of all these, the Scripture tels us, That if any will beleeve, hee must denie himselfe, and be content to be stript of those, or else grace will not dwell in him, Trust not in thy owne wisedome, but trust in the Lord, *Prov.* 3. 5. So *Paul, That I may be found, not having my owne righteousnesse of the Law, but of faith.* See how *Paul* opposes them. All the frame of Creation, Redemption, yea, of the whole Word of God prooves it. God will not give his glory to another. *He that boasteth, must boast of the Lord.* Two suites of apparrell may as well agree with one body at once, as selfe and Christ (in equall termes) to a soule. The red earth had never had the breath of life put into it, if it had not beene a meere dead patient, and at Gods dispose to be as he would have it. The flesh of Christ had no subsisting in it selfe, save in the Godhead: and what is else that of *Paul,* God shutting up all in disobedience, that he might have mercy upon all?

2 Cor. 10. 5.

Prov. 3. 5.

Phil. 3. 9.

Esay 42. 6.

Rom. 11. 32.

Not

Not of the willer or the runner, but God, &c. The Doctrine of imputation, what doth it import, saue that righteousnesse stands in counting that as ours, which is none of ours? What else is that of the Apostle, *Romanes*, Chapter, 11. verse 6. *If of Workes, not of Grace, else Workes were no Workes: If of Grace, not of Workes: else Grace were no Grace.* Rom. 9. 16. Rom. 11. 6.

Trie thy selfe then by this Rule, Dost thou obserue this backebyas of corruption in thy soule, alway playing her parts, and resisting grace? Is this spirit of originall sinne as irkesome to thy spirit, as the most odious sinnes of swearing or theeft? Is it so much the more suspected, by how much the more fine spunne, and subtill, running in the streame of thy best Religion? Dost thou feele it in the Worke of the Law, of the Gospell, of Sanctification, still resisting Grace, and starting as much from the Word as the Sacrifice from the Knife of the Priest? Dost thou wholly set thy selfe against it, both selfe on the right hand deceiving thee with thine owne hopes and deserts; and on the left scaring thee with feares of unworthinesse? Art thou as well afraid of a white Divell, as a blacke, yea, more? Dost thou tremble to thinke that selfe should share with God in thy conversion? Dost thou chuse rather to bee as base as dung and dogges meate? yea, when thou hast done all, dost thou thinke thy selfe no neerer heaven thereby, than if thou wert a Publican? Dost thou confesse that there is no bloud, no merit, no congruity in selfe, to purchase any dramme of grace? And that it is just with God rather to seeke himselfe glory by abasing all flesh and carnall proppes, than to suffer selfe to perke above him, or mixe with him? Yea, canst thou say, oh Lord! I chuse to lie as the dust under thy footstoole, and to be at thy pleasure, as a fatherlesse Orphan, to doe with mee what thou wilt: yea, when thou art under the deepest abasement and selfe-desertings, and without a subsisting in thy selfe; canst thou say, Verily gladdly will I bee under this buffeting, (though it bee as a pricke in the flesh) that Gods grace may bee another selfe and a new principle of comfort Triall by this. 2 Cor. 12. 9.

to

to stay my selfe upon? Yea, in this want of carnall stay, I wait upon the promise to be my stay. If it be thus in any true measure in thee, it is a sweet signe.

The fourth ground. The act of faith.

I come to the fourth ground of trying faith, to wit, by the act of it. And that in two things; First, in the naked and free consent of the whole soule to the truth of God, which is, that he will ease the loaden soule, comfort the mourning, and satisfie them that hunger after righteousnesse. The Lord requires that the soule simply relie it selfe upon this bare Word of his, because he will performe it, without descanting this way or that against it. Secondly, in the relying upon the meere and free act of Gods not imputing sinne, or imputing righteousnesse to the soule; yea, a righteousnesse inhering in another, and not in thy selfe. The Lords act of esteeming and reckoning to the soule the righteousnesse of Christ, is as reall an act, as if hee had infused a reall habite of it into the soule to dwell personally in it, as it dwelt in Christ.

Math. 5,4,5,6.

Esay 1.16.

Psal. 32,1.

Triall by this.

Trie thy selfe then by this rule thus. First, canst thou say truely, that in the beleeving of Gods promise thou didst directly goe from a word, to a word without adding or mixing the slime of thy owne conceits to defile the pureneſse of it? Didst thou with *Peter*, emptied of himselfe, obey and say, *At thy Commandement Lord, I will let downe, though else I should not?* (*Luke*, Chapter 5, verse 5.) Canst thou say, oh Lord, thou bidst a loaden wretch come unto thee to take ease: as if there were no more circumstance in it, than onely so: Lord, I have found my soule loden and pinch'd by thy Word, therfore I come to thee for ease; beleeving that seeing thy selfe art the Author of both words, therefore thou, who wouldst so really lode me, canst as truely ease mee? Canst thou say, Lord in thy words, is neither hooke nor crooke, and therefore as I seeke to adde nothing to it, so neither doe I detract, nor dare I, (Revelation, Chapter 22. verse 18.) but take thy truth as it is in Jesus, even truth it selfe subject to no exceptions or cavills of flesh? I enquire not why thou dost it, or why for mee, and not for many hundred thousands, that lie in their

Luke 5,5.

Rev. 22,18.

Ephes. 4,21.

blindenesse

blindnesse still: Secrets are for thee: but revealed promises are for mee: and therefore to thee I leave the one, and claspe so much the more closely to the latter, by how much the former is more above mee. If thou canst find in thy heart thus freely to concurre with free grace, saying: Bee it to thy servant as thou hast spoken, I dare not despise thy Counsell for my salvation, or gainesay and give thee the lye, but put my seale to thy word that it is true: I say, againe, if in any true measure thou canst doe thus, it is a sure signe. And secondly, if the Act of God in heaven justifying a poore wretch, by his bare accompting him his righteousnesse, (when yet corruption abides in him exceedingly) yea his perfect righteousnesse: can so farre prevaile with thee as to say, O Lord, thy one witnesse and approbation of mee, is to my conscience, as a thousand, though I neither see thy face, nor can heare thy voyce; yet O Lord I accompt my selfe as thou esteemest me, even thy perfect righteousnesse in the midst of my greatest sinfulnesse: and all because thy accompt is a done deede: and my faith compts it done in earth, because it is done in heaven: I say, this act of thy faith is a good signe. Luke 1,38. Luke 7,30. Iohn 3, 33.

The fifth ground is from the end of thy beleeving, and that is, that God may have the glory of his rich grace in saving a lost soule. The last and full end of God in thy pardon and savation, is not, that thou mightst be happy, but that himselfe might be glorified. This the Lord so lookes at, that all other ends are but second hand ends unto him, although reall ends. The 5 ground. The end.

Try thy selfe also in this. Hast thou sought the name of God (as cheefe) to bee shrined and set up in the most inner man and secret of thy soule, above all thine owne ends? Hath the wisedome of his way of saving his elect entred into thy soule with admiration? Hath it more affected thy poore humbled soule, that God one day shall bee admired in thee and them that beleeve, because they obey'd the promise when they heard it: than that thou thy selfe shalt bee admirable and glorious (for so thou shalt bee) in that glory of his? Are all thy springs in him? All thy thoughts on him? The tryall of this. 2 Thess. 1. 10.

thy delights, love, and affections in his most rich, wise and glorious grace in Christ? Is thy Spirit wholly drunke up in his wisedome, as the Queene of *Sheba's* in *Salomons*? Couldst thou chuze rather to bee cut off from God (if possible, which yet is not) rather than to robbe him of his glory? And is it thy cheefe crowne to know thy glory and thy life to be hid with him in Christ? I confesse this is to flesh and carnall reason, a riddle; therefore it is the Lord who hath revealed it for a speciall good marke unto thee of sound faith.

1 King. 10, 5.
Rom. 9, 1.
Col. 3, 2. 3.

By the properties of faith.
1 Effectuall.

Lastly, among many other Properties of faith in the Scriptures, as that it is unfeigned, saving, &c. These two are most usuall. First, Its called effectuall. Secondly, Pretious. Try thy selfe then about these. First, by the efficacy of thy faith. Faith is called effectuall for this cause, That it overcomes the world. It beares downe before it those distempers which assaulted the soule under temptations and doubtings. Not that the soule is quite free: but as farre as it beleeves, so farre it drownes her distempers as in a Sea of forgetfulnesse. These are of many sorts. Sometime the soule was held under slavish bondage against the freedome of mercy, so that all promises seemed to be lost upon her: Sometime shee was pufft up with vaine presumptuous hopes of a welfare without bottome. Sometimes againe carnall sence prevailed, bearing downe the promise with the unlikelihood, and contrariety to appearance: sometime quarrelling with her selfe about the election of God, and calling the blame of unprofitablenesse and unbeleefe upon her not being chozen: otherwise objecting her corruption and body of death, and the members thereof unmortified: often carried to rebellion and fretting against God, feeling her selfe defeated of her hope. Againe, sometimes alleadging the greatnesse, continuance of her sinnes, her adding of spirituall sinnes against the Gospell, to morrall against the law: besides, often oppressed with the sence of an hard heart not able to mourne or repent: oftentimes concluding against her selfe, because many beleeved long since she began to bee humbled: or because not humbled sufficiently, or fallen from some steppes of tendernesse and humblenesse

1 Thess. 1, 3.

What distempers faith overcomes.
1.
2.
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blenesse formerly atteyned: or because, she began no sooner, with a thousand of the like distempers, some from melancholy, others from ignorance, or rashnesse. Now then try thy selfe: hath God wholesomely held thee under these buffetings, to shew the endlesseneſse and the restlesneſse of them, to the end thou mightest by the power of the promise, here loose one, there another? Hast thou beaten them downe as children with boughs beate downe waspes or hornets flying in their faces? Hast thou found the promise to allay thy horrors, and perfect love in God to banish these feares and enemies, so that as those accusers of the woman, *Iohn* 8. one after another they vanish and yeeeld to the truth? Dost thou feele thy temptations to Atheisme, to deny the Scriptures, to destroy thy selfe, to cast off hearing and use of meanes and to fall off as *Peters* Cheines when the Angell smote him on the side? And dost thou with *Hanna* shake off sadnesse, by the voyce of *Eli*, the promise? Dost thou grow wiser, teachabler, more hopefull than before? It is a good signe. For thus *Abraham* looked at the promise, nor at *Saras* wombe, nor the slaying of *Isaac*: So *Caleb*, so others.

11. 1 Iohn 4.18. Iohn.8,9. 1 Sam.1,18. Num.14.9. Iudg.13,21.

Secondly, is thy faith a precious faith? Then it is more unto thee than all other thy graces, as a Iewell is above any other wealth: Faith having setled that upon thee which no other grace could, dost thou keepe it as preciously as such a Iewel deserveth? Dost thou accompt of other graces, as they borrow light from this? It is well. But especially try it by this: precious things will goe a great way. How farre hath thy faith gone with thee? hath it waited upon thee in thy course, and shall it so doe, till it leave thee at heaven gates? Hast thou lived by it as upon thy stocke, in blessings, crosses, duties, liberties? Pretious things will beare the triall, as gold and the like. Hast thou beene much busied in trying thy faith, willing to heare the worst aswell as the best, and to take nothing upon trust? Precious things are of singular operation, as the spirits of wine, &c. Hath faith brought such sweetnesse into thee, as makes the sweete of lust bitter? Hath it purged thy conscience from strong lusts? hath it derived

2 Pretiousnesse in 4. 2 Pet.1.2.

2.

3.

4.

the power of Christ thy King into thee, to sway thine heart, canst thou say thou carriest Christ as coales in thy bosome? By these effects and properties and such other, examine the truth and stampe of thy faith, and if they appeare in thee, come to the next point of Sacramentall tryall with comfort. Thus much for the first triall of faith in the first promise.

Second tryall of faith by reviving it.

I come to the second triall of reviving thy faith at the Sacrament. Now this faith differs not from the former in substance, but thus: it is a turning from the generall promise, to the particular promise of an ordinance, as the Supper. For the better direction of the reader, I will lay downe this dutie by severall steps. distinctly, first propounding the ground, then adding the triall.

1 Steppe.

For the first of these. I sayd before, that each ordinance of God is a severall channell to convey the Lords goodnesse in Christ to the soule. Although there be sundry ordinances, and sundry manners of conveyance, yet one hinders not another, but each hath his speciall grace under the cheefe, (which is the Preaching of the word) for the supply of severall wants in the soule. The benefits of Christ are dispersed diversely in the ordinances, but still Christ is one in all.

Tryall by it.

Try thy selfe then thus by the first rule. Dost thou revive thy faith by turning the eye of thy minde carefully upon the ordinance of the Sacrament, as the hand of God to settle the gift of Christ thy food and refreshing upon thee? Dost thou behold this ordinance! (so oft as it is offered) as a renued gift of God to thy soule? as a marke of the wisedome of God, plying thee with the Supper, as hee knowes thy dayly spirituall ebbings and decayes require? And doth the heare say of each sacrament turne the spirit of thy mind towards it as a solemne object, which may not be wanted? Doth it possesse thy thoughts and memory more than common objects and passages of this life: Doe thy thoughts so minde it, heede it, doth thy memory so reteine it, as that it survives other occasionall matters, thy selfe longing while they be over, that this may possesse thy spirit? and doth thy preparation unto it cause all other things to lye by? It is a good signe of reviving.

Secondly, proceed to thy Affections. I noted in the former

Treatise

Treatise in the chapter of the Supper, that the good things offered in the Supper are manifold. Looke backe and reade them. I spake also there of those ends which the Lord gives them for, viz. That the soule may bee healthy, growing, setled and fruitefull.

Try thy selfe also by this ground. Doth thy heart by the considering of all those good things, revive and summon up all thy affections of love, joy, thankes, zeale, desire after them? Doth not thy minde rest in a bare view of them, till all the affections are up in Armes to covet them? And is it with thee as with a crazie diseased man, comming into a Physitians closet, and there is shewed a boxe wherein his medicine lyes, which being applyed will heale him? Doth not such a man fasten his eyes upon that boxe? Will he looke off? Is not that boxe pretious to him for the medicines sake? Doth he not stand upon thornes till it bee taken out and put into his hand? Doth hee not thinke each minute an houre? and doth hee take thought for the parting with his money to buy it? Even so here. Dost thou digest the good things of the supper, till thou have caused thy heart to conceive an heate of appetite and love of them? Dost thou ponder them so as to leape for joy to thinke that thou shalt bee healed there of pride, selfe, wrath: and filled with meekenesse, an heavenly minde, and gifts for thy place? It is a good signe, thou hast revived thy faith for the Sacrament. Trialls by this. Math. 13. 44.

Thirdly, the Lord offers the good things of the Supper in the like manner and with the same heart, wherewith hee offered whole Christ in the first promise, and covenant of grace. Hee offers Christ thy food and restorative with as free, beteaming, honest and full an heart of love, as ever he did the other. There is no oddes: except for the better: for heere in this ordinance (above all other) the Lord seales up his gift to the soule: that is, conveies it with the best strength he can. 3 Steppe.

Try thy selfe then by this rule. Dost thou revive and quicken the blunt edge of thy weake faith by this consideration? Dost thou beate out deadnesse, benummednesse of faith, by this ground? Feelest thou as free and naked an assent of heart to this offer, Take, eate, drinke: as thou didst to the first promise, Be Triall by it.

Luke 22,19, 20. eased. Take my yoake and my refreshing to thy soule. Dost
Mat.11,29. thou charge upon thy selfe strongly to resist thy unbeleefe in the Sacrament heereby? Dost thou urge it thus my soule, except the Lord should meane as he speakes; he should doubly falsifie himselfe? His Sacrament is a double strength, there is both a covenant and a seale in it; therefore it is a double confirmation, or else a double deceit. Oh! darest thou thinke the Lord can lye in that wherein he seekes thy double assistance?
Heb.6.18. If thou dare not, then let faith heere double her strength and edge. If the strength of man be but weakenesse to Gods, then what must this weakenesse be? how should weakenesse it selfe
1 Cor.1.25. gather life and spirit from it? If thou canst thus revive thy dead faith at the Supper, its a good signe.

4. Steppe. Fourthly, (and especially) I told thee before, that each ordinance hath his speciall promises annexed to it, as prayer and
Mat.17,21. fasting, thankesgiving &c. As that one of these shall cast out Divells, which else will not goe out. And that he who prayseth
Psal.50.vlt. God, glorifies him: So the Supper hath speciall promises. Take, eate, this is my body, Drinke, this is my blood of the new Testament. Both are given, and shed for you. My flesh
Luke 22,18. is meate indeede, my blood drinke indeed. He that eateth my
Iohn 6. 55. flesh hath eternall life: shall not dye: shall be satisfied: shall not hunger nor thirst any more, with many others.

Triall by it. Try thy selfe (above all) by this ground. Doth this promise really present the truth of God in speciall to thy soule? There are thousands of receivers in the Church of God: But doth this promise speake in speciall to thee, as if there were no more receivers save thy selfe? Is the promise of thy soule such a securitie as a specialty is from an able debtor, for the paying of a great debt? So that doe thou but sue the bond, and the law will restore thy debt: Is it so here? Thy name is not written in the Scripture, yet the promise assisted by the Spirit of Christ, layes the grace of the Sacrament as it were in thy lap (as *Booz* did the barley into the lappe of *Ruth*:) so that the
Ruth 3,15. Lord speakes by it in thy eare thus, This flesh is meate indeed, and this blood is drinke indeed for thee: Take it, drinke
2 Cor.2,5. it. It is a sweete signe. Againe doth the power yea the omnipotency of God shine in the promise to thee, so that whereas thou

thou doubtest how Christ can be in heaven bodily, and yet in the Supper Spiritually, thou wondrest how he should bee in thousands of communicants at once, and how poore elements should bee one with him, to convey him to thee? yet the power of a promise can effect this? Dost thou see that all the attributes of God attend his love, least thy soule should be frustrate? It is a good signe. Againe doth the promise settle and beare downe the feare and bondage of thy heart, arising from thy present sence of unworthinesse, darkenesse, and deadnesse? Doth it worke thy spirit to a holding fast of Christ, although unbeleefe would stave him off? And whereas that would give God the lye ten times, during the space of one Sacrament, yet doth he promise, still hold thee close to him, till he answere thee: so that as that poore dogge, *Matth.* 15. rather than the Lord Iesus shall send thee away empty, scraps and crummes shall serve thy turne? Canst thou feele such succour from a promise (notwithstanding thy formality and flatnes were great before) & thy experience of fruit by former Sacraments be small? Dost thou thus strive in hope against hope, and fight for life against thy base Spirit? These are all good signes of faith revived for the Supper. Mat. 15, 27.

Fiftly try thy selfe by the testimony of a good conscience. That will appeare by this. It dares not equivocate and dally with God, by serving him very studiously in one part of thy christian course, but forsaking him in many: but say thou with *Paul*, I have exercized my selfe in all good conscience continually. 5. Stoppe. Act. 23. 1.

Try thy selfe then by this rule, thus. Canst thou say (as oft as thou art going to the Sacrament) Oh Lord, I make a shew of very solemne preparing my selfe and trying my faith, when I goe to thy table. But if it were onely my practise now at this time, and at no other, I should goe and come from thee with a sad heart. No Lord, I blesse thy name, I doe live by faith dayly: I can say with *Paul*, The life I live is by faith in the Sonne of God. I appeale to thee who knowest, that if I goe to heare the word, I mixe it with faith; if I pray I looke to my Advocate; if I have a Crosse, I live in faith in Christ for strength, selfedeniall and patience to support me; if I prosper, I beleeve Triall by it. Gal. 2. 20. Heb. 4. 2.

all is pure to the pure, and given me in mercy; and in this faith thus trained and set on worke, I humbly come to the Sacrament, looking that as in other parts of life, and of worship, the Lord hath beene with me, so he will not leave mee to my
1 Sam. 7, 12. selfe in this. Tell me, canst thou say thus in truth, be it never so poorely? It is a sweete signe of a revived faith.

6 Steppe. Sixtly, try thy selfe by thy Sacramentall experience. The Sacrament being one meane of a Christians food and growth, it becomes every one, having communicated, not by and by to vomit up his morsells, but to digest the bread of life till hee finde it his owne, blood of his veines, flesh of his flesh and bone of his bone. By this meanes, every ordinance dwelling in the soule, will adde nourishment to it and better it dayly: which could not be, if it bee forgoten as fast as it is enjoyed.

Triall by it. Let thy tryall from hence be this: Dost thou dayly quicken up thy selfe at each Sacrament, in the memory and experience of former fruit received? especially, when thou hast found it sweetest unto thee at any season, when thou hast felt thy selfe most emptied in thee, faith most cleere and sensible, thy soule freest from earth and sensuality, and so of the rest: hast thou kept this experience by thee, as a childe holds a sweete thing in the palate as loth to forgoe it? Dost thou by this tryall goe to the Sacrament afterward with more hope and expectation of the like? Or, if thou have found the contrary, that thou hast had but a dead Sacrament of it, what dost thou? Poast it over and forget it, hoping it will be better? or dost thou record it often, and use it as a spurre of greater care and serious dealing with God next time, being afrayd to tempt him: and yet loath to for-
2 Cor. 12, 8. sake him although hee should hold thee off still? If thou canst thus revive thy faith by thy experience, it is a good signe.

7 Steppe. Seventhly, Gods people so oft as they draw neere to him in duties, dare not rush upon him, but first humble themselves in
Genes. 18. 27. dust and ashes as most base wormes and corruption. Then they pray for assistance in the ordinance; meditate and conferre about
Tryall. the right doing, and the fruit of it. Try thy selfe then by this.

When

When thou goest to the Supper, dost thou swell in the conceit of thy former strong faith? Dost thou rush upon God without prayer, or meditation? Or rather dost thou jogge the arme of the Spirit (as the clapper shakes the corne into the milstone) that it may let fall the benefits of Christ out of the Sacrament into thy soule? That thou maist come to receive with better savour and strength than thine owne? Dost thou begge with the Apostles, Lord revive my faith? Lord make make it a sweet exceeding day? Lord let not the meeting of prophane blind receivers defile me! Let the fellowship of thine Angels and my brethren refresh mee! give me that I come for Lord, and deceive me not? Darest thou not through ease and sloath neglect the sanctifying of one ordinance by another? Dost thou engrave the promise thus in thy heart, and blow up the poore sparkle within thee? It is a good signe. Luke 17.5.

8. *Steppe.* Lastly, try they selfe thus: Dost thou hold and close with this faith of thine, thus revived, till thou appeare before the Lord in the ordinance? Suffer'st thou not Sathan to come betweene thee and home, the cup and the lip, to rob thee of thy wedding garment: but dost thou clasp it unto thee, that it may not fall off, till it have possessed thee with the gaine thou camest for? Dost thou lay in too day, now for the bread of the day? And each Sacrament doest thou say, *Christ Iesus yesterday, to day, and the same, for ever*? Its a signe of faith quickned in thee. So come and prosper. So much for the latter tryall. Heb. 13.8.

Conclusion. I conclude the Chapter with some use. And because the whole is one use of tryall (which is the scope) the shorter use shall serve. I will not trouble the Reader with former uses: as to mourne for the woefull faith of ordinary receivers: or, reproofe of Gods owne, for counting this tryall tedious, which God hath made a sweet yoake to his: I will partly warne, partly exhort, partly comfort the good receavers, and so end. First then, I warne them, that they slight not this duty, rest not in former faith, thinking the Lord tyed to their girdles: Tempt him not to alter his course by your sloth: but hold on still this tryall of faith. Remember, its the cheefe Sacramentall grace of all the rest; All other without this, are fruitlesse

Vse 1. Admonitio.

or

or counterfeit. This must give both being and lustre to all. Bring this and feare not. The Divell will fight against this as the King of all: If he can wrest this away, he cares for no more, because upon this hinge the doore turnes, I meane the joy of well, or sorrow of ill receiving hangs upon it.

Vse. 2 Exhortatiõ. 1. Branch. Secondly, be exhorted to bring this faith, I Dare not venture without it. Faith in the Supper answers the act of sprinkling the posts of the *Israelites* doores, when they first ate the Passe-over. Tell me, Durst any Iew not sprinkle his owne doore with blood? Durst he not as well omit the Sacrament? Did hee not feare the destroying Angell in case of neglecting it? Was not the promise of passing them over (when all Egypts first borne were slaine) in the doing of it? Therefore as thou wouldest shunne danger of greater nature, looke to it. Remember that faith doth set thee as those Lampes under the oyle, dropping into thee from the promises of the Sacrament. *Exod. 12. 21. 22.*

2. Branch. 2. Againe try thy faith, first in the maine promise. If thou finde thou wanteſt it, desist for a time. Come not in thy base unbeleefe: rather make use of what I have sayd about faith, and blesse God, that by such an occasion thou maist store thy selfe with it for heereafter, and art now convinced of thy want. Perhaps thou never hadst knowne it, save by such an occasion: therefore ply it hard, while season lasteth. But if thou have got it, yet neglect not to consider Gods worke in thy conversion, blesse him that thou canst proove by what meane thou camest by it, what a promise is, what the roote of faith is, what the act, effects of it are: confessing it were hard for

3. Branch. thee now to beginne, or to bee without it. 3. Revive it also as oft as thou commest; musing of these last trialls, or some of them, and linne not till thou finde them in thee more or lesse, that so the Sacrament may light upon thee as dew upon dry ground, and thou mayst count the approach of the Supper, joyfull newes, above the joy of a feast or banquet.

Vse 3. Consola. Lastly, let it be consolation to all poore beleevers. The best will soonest complaine. Oh! sayth one, Heere bee so many Rules, that I am confounded to thinke of my selfe, or to try my faith by them! But I answer. Proove but a droppe or drumme of faith unfeigned, precious and effectuall, and the

Lord

Lord and thou shall not differ about measure. Bee sure thou have any, and then know the Supper is an ordinance to make weake ones strong, not onely (nor cheefely) to make strong ones stronger. Touching the objections of the weake, I have spoken in the Chapter of the tryall of our estate. To adde a word more, another objection is, I cannot finde the promise so powerfull as to overpowre and perswade mee to beleeve with full streame of heart. I answer, I grant that oft the phrases and similitudes of Scripture imply, That faith is a sensible thing, and a conviction of heart: So its called *Ioh.16.9.* Its called the rayning downe of righteousnesse: The receiving of Christ: The buying of the pearle: The running into the streame *Esay.55.6.* and the like, as drawing neare to God, comming to God: Howbeit wee must know the spirituall sense of these phrases imports not alway a reflexe, sight and knowledge that we have it, and much lesse ought wee to stumble at such phrases as imply the measure of faith, as to be carryed with full sayle: To rejoyce with joy unspeakeable, &c. Onely let a poore soule beware of resting in any measure, till hee have atteyned faith with power and feeling: (which is a stranger in these dayes.) But to hasten; this I adde, Many talke of the overpowring of the heart, who know not what it meanes: it is not the measure of full assurance, but the true drawing of the soule from Idols to the beleeving God. Therefore poore soule dismay not thy selfe: perhaps thou seest not full light of beleeving, nor the whole breadth and length of it as yet, nor yet what the Lord meanes to settle upon thee: Thou art as one that dreameth: yet God was at worke to deliver Israel, when they were as they that dreamed. Long anguish caused them to heare of a Saviour, as one that was farre off: yet hee was neare. Give not the Lord over, but even in thy darkest bondage, cleave to the meanes, seeke the Lord, and leave the successe to him, be not beaten off from hope by any feare within or without. Reade *Acts* 12. *Peter* in his sleepe thought hee saw but a vision of deliverance: yet the Lord was at worke even then. He came not at first clearely to consider the matter. But what did he? Surely he did as he was bidden, even in his dreame: he arose, shooke off his cheynes, put on cloake and

Objections removed.

Answ: First, by a Concession.

Secondly, Solution.

Heb.12.22.

Psal.126.1. Exod.6.9.

Act.12,7,8.

Verse 8.9.

and sandales, followed the Angell through yron doores and gates: and at last, when he was past danger, the Angell departing, hee understood all the businesse. So perhaps the Lord will doe by thee. When all Angells and proppes are gone, and thou left to the bare promise, stript of other helpes, thou shalt bee as glad to cling to the Lord in it, as ever thou wert backward to it? But in the meane time, bee doing as thou art bidden, and obey, and thou shalt one day see light. Receive the Sacrament with weake faith (for so God bids thee) and more shall be given thee. And so I shut up this weighty tryall of Sacramentall faith.

Chap. VI.

Of the tryall of repentance at the Sacrament.

Entry upon repentance. Caveat 1.

I Must in the entry upon this point, advertise the Reader of some generalls, which may make for the better conceaving of the scope of the whole Chapter. First, let him remember that which was before sayd, That in pressing the tryall of repentance, I doe not meane that repentance concurrs to the act of receiving so properly as faith: But in a second respect, as affording a sweet witnesse to the truth of faith already shaped in the soule: as also to honour the pureneſse of the ordinance with sutable pureneſse of conscience and course. The second thing I would have noted is: That although in this tryall of repentance, it is to be supposed that each receiver of the seale, must first bee in covenant, that is, have his heart renewed: and in that respect that whole labour might be spared, how the substance of repentance may be tryed: yet, considering that it is not alway with receivers as it ought to be, but many still will come without it: Therefore as I have done already in the point of faith, to shew the true forme and being of it, ere I came to handle the renewing of it at the Supper: So heere I will doe for the grace of repentance. The rather least any should alledge his ignorance what it is, or wherein it standeth: yet I will be short, because I have

The second.

elsewhere

elsewhere handled it largely, viz. in the third part of my Catechisme, in the two first Articles. The third thing I note is, That our speciall and mayne enquiry shall be (in this tryall) about daily exercise and renewed practise of repentance at the Sacrament, and not onely as repentance is taken for some penitent affection occasioned: but as it is taken for that walking with God which consists in the duties of mortifyed and quickned obedience to God and men: and that eyther in an ordinary course of innocency, or in the case of some speciall revolt. The third.

Before I handle the tryall of eyther the substance or the practise hereof, I will ground the necessity of this tryall both in Scripture and reasons. For the former whereof: First, the Analogy of the old Passeover will proove it: wherein sundry charges were given which typifie repentance, and that in each part of it. As wee know the sorrow and yrking of heart, and mourning bitterly for sinne committed, was urged under the ceremony of sowre hearbes: not onely to shew what it cost the Lord Iesus ere he could satisfy: But to shew what they are who come to this Sacrament, even such as peirced him by their sinnes, and therefore ought to come in bitternesse to the signes of his body and blood, and eate this sweete meate with sowre sawce. So also the Lord required a separation from the filthinesse of the heathen, when they came to eate the Pascall Lambe, *Ezra* 6.21: yea from all legall pollution, *Numb* 9.6. which as it concerned the Iewes alway in any offering or worship, so especially at the Passeover. And the Apostle, 1 *Cor.* 5.7. urgeth one other solemne ceremony of casting out leaven. He that kept in his house any leaven at that time, more or lesse, was to be cut off. Now least wee should thinke this to have lost his force under the Gospel, he saith, Purge out therefore all sowre leaven (meaning their Communion with that incestuous man, which sowred their holy assemblyes) that yee may be a cleane lumpe, even as yee are unleavened. And why? For Christ is our Passeover sacrificed for us: therefore let us eate him with sincerity and repentance. And the weaning and abstinence of the poore Lambe from the damme foure dayes before, typified no lesse than separation of such as worship God thus, Grounds of the point, first, Scripture. Exod. 12.8. Zach. 12.10. Ezra 6.21. Num. 9.6. 1 Cor. 5.7. Exod. 12.4.

thus, from the love of their sweet lusts and liberties, that they might bee free for the Lord: And when the Apostle urges
1 Cor. 11. 28. the *Corinthians* to examine themselves: what entends hee save that having defiled themselves by their love feasts, they would search and cast out that sinne, ere they came to the Sacrament.

Secondly, from Reasons. I. Now for Reasons. First, every ordinance requires repentance least the ordinance be defiled. 1 *Tit.* 1. 15. To the pure, all things (not onely meates) are pure: But to the impure, all things (both blessings, crosses, and ordinances) are defiled. The sinne of man can put no defilement into the things themselves, but it makes them so to the sinners that use them. It is a
Esay 52. 11. Psal. 26, 6. Prov. 28, 9. 1 Tim. 2, 8. rule concerning both Minister & people, Be ye holy, that beare the vessells of the Lord. And, I will compasse the Altar with washen hands. And, the prayers of them that turne their eares from the Word, are abominable. S. *Paul* requires us to lift up
1 Pet. 2, 1. pure hands, without wrath and doubting. And S. *Peter* bids them that would heare to grow thereby, to cleanse all superfluities away. *Reason.* 2. *Epist.* 1. *Cap.* 2. 1. 2. Secondly no man can comfort his owne heart that hee hath saving faith except he have repentance. *Act.* 3. 26. *Act.* 15. 15. But true repentance argues faith, because it onely purifies the heart. True faith workes
1 Tim. 1, 5. by love, and the end of the commandement is love: from *Reason* 3. whence? from a pure heart, and whence is that? from faith
Levit. 10, 3. unfaigned. See *Gal* 5. 6. *Act*, 24. 16. 2 *Cor.* 5. 17. Thirdly, the Lord will be honoured in all that draw neare to him. None can honour the Lord in their worship, save the holy and repentant. Those that presume otherwise, the Lord will be ho-
Reason 4. noured in their destruction. Lastly, holinesse affords sweete confidence to the soule that it shall be welcome to God. None
Heb. 12, 14. shall ever see his glory without it, therefore none should be-
1 Pet. 1, 16. hold him in his beauty of holinesse, or in his ordinances without it. Bee yee holy, because I am holy. These few may serve.

Tryalls of repentance. 1 By the substance. Tit. 3. 5. But I hasten to the triall of it. And first (very breefely) of the substance of it wrought in the soule. This may bee tryed by the roote of it. No repentance can subsist without an inward principle: That is, the spirit of renovation wrought by the

the word and Baptisme, putting into the soule a seede of God, and the image of God as farre as in these suburbes of heaven, I meane in the militant Church, may be obteyned. Now for the opening of this to the Reader, let him in a few points conceave and try himselfe about it.

In sundry particulers.

1. The mother of it.

First in the mother and nurse of it: That is, faith, shedding the love of God, *Rom.* 5.5. into the soule, being of it selfe destitute of all such list, ability, life or savour. The Lord in reconciliation, by faith becomes our sanctification. God having freed us from our old yoake, will put upon us a new most willingly, which eases our heavy hearts, and pacifies the conscience, sets the minde in frame, and shewes us Christ in his true and lively colours; not a Christ of looseneſſe, but as the truth is in Iesus. That having the roote of his love set in our hearts, we may conteine his sweetneſſe, and it may set us on worke, yea constreine us to doe the like to him. Oh! How should this try us? What is our repentance? Is it a cutting off some shreds of evill, or a pang of good devotion now and then in tempest, thunder and lightning, in our passion of feare, or when God pleases us? Or is it an inward workeman at the roote of our hearts, and doth it engraft and inoculate us into his stocke? Doth it as a corner stone hold in and encompasse us, that wee can more forbid fire in our bosome to burne us, than the love of God to compell us to love him and turne our heart to him? It is a good signe.

Ephe. 3,18.
2 Cor. 5.9.
Pro. 6,27.

2. By the matter.

Secondly, try it in the materiall of repentance. Its a conversion or turning home to God from our Idols: a setting of our face backward from evill, and our backes forward to goodneſſe: and that in a contrariety. As if a foole going on pilgrimage to Rome, and her Idols should there be smitten, and turned home (with *Naaman*) to the true worship of the living God. This tryall will search also, for the repentance of most is no such turne. Men have rectified thoughts (sometime) of a good course, and their sinnes yrke them, and tyre them, and cause them to ease themselves by complaints, and turne aside from them in their accusing moode: But it is with them as it is with Sea-men, who can hold their course as well when they coast about, as when the winde is on their backes. So doe these:

Act. 26.18.

their

their lusts keepe still in their spirit, though they keepe them
2 Sam. 14. 24. out of sight as *David* did *Absolon*, forbidding him his presence, when yet his heart was with him. But these lusts will come againe as *Absolon*, and that with more violence and sway, afterward, because the heart is not turned from them, and set in a contrariety. Hatred is not become love, nor love hatred, outside is not inside, and inside outside. Still old love abides, and the falling out of old friendly lusts, prooves a renewing of love. A bad signe.

3. By the forme. Thirdly, try it by the inward forme and nature of renovation, which is the worke of the Spirit infusing the habit of Gods holinesse into the soule; and letting in the efficacy of his power into the same, to forme it to a new creature in righteousEphe. 4. 22. nesse and according to the Image of the Creator. Its the second breathing of the Lord the breath of life, not to be a li-
1 Cor. 15. 45. ving soule, but a quickned spirit. Try thy selfe hereby: if repentance bee in thee, then the Lord Christ is in thee, and stampes thee for his owne, sets his superscription upon thee as
Ier. 31. 33. upon his coine: causes thee to be like himselfe, and endues thee with his owne savour and qualities, purgeth thy old caske, and sweetens thee with new liquor: Now pureneſſe, innocency, faithfulneſſe, thankefulneſſe, soberneſſe and contempt of the world, with denial of thy selfe, are powred into thee. If then thou finde no presence or operation of new savour, instinct, appetite and affections to be wrought, but old *Adam* still as he was wont, as sensuall, carnall, proud, selfeloving, thou hast no repentance.

4. By the parts. Fourthly try it by the parts of renewing, quickning, and
1. Quickning. killing. By quickning, I meane, that power of Christ his
Rom. 6, 8, 9, 10. righteousneſſe and resurrection, not onely in a dead habit, but
Rom. 8. 11. in a revived power: whereby thy dead spirit to the matters of God is stirred and changed to a lively life of grace. We doe not say, that a man is alive to his trade and businesse, when he lies on his deathbed: though he live, yet hee is not lively, unwearyed, active and cheerefull to it. Againe, by killing, I meane,
2. Killing. Rom. 6. 6, 7. Rom. 8. 10. that other part of the Spirit of Christs crosse and grave, which destroyes that old life and vigor of sinne, that rankeneſſe, jollity and crowne of pride which was in corruption:

For,

For, though sinne be call'd but a privation; yet by the law it conceaves a kind of being, and becomes living, turbulent, rebellious, and venemous in the soule, till the power of the Law of Christ doe suppresse this strong man and spoile him, and tumble him into the grave of Christ, that he may lye and putrify there. This is an excellent tryall, when a man can say, I was once dead to goodnes without the Gospel: but now I am lively to it: & I was alive to sin, and where I would be, but now dead to it, as a woman to a dead husband, as *Abigail* to dead *Nabal*. A living death, and a dying life is in my soule, and a stirring spirit in both; My owne dead and living spirit is gone, and Christs both dead & living spirit is come in place, and in both my heart is stirring and on wing, neither flat in mortifying evill, nor unoccupied in good, but to both set at liberty. I say this is good.

Rom. 7, 9.

1 Sam. 25. c.

Fiftly, try it by the extent both in parts and degrees. If it be sound renewing, it will be both universall, and encreasing. In the first respect it is like Leaven, which being hid in three peckes of meale, leavens all, and sowers all: So doth this Leaven of renewing, it seasons and sweetens all the parts; the understanding, judgement and memory: The will and choice thereof, the passions, the spirit and conscience the appetite of nature, the senses, and the members. Though it be weake in all, yet it is entire and through all, body, soule and spirit. And it is encreasing in all, for life is growing as life is decaying: Try thy selfe by this also. For it is with most of us as with one that is in debt, who perhaps would sell off some peeces of his land lying out of the way and lesse looked at. But as for his faire lands of inheritance, which lye close and about his Mannor, he will not deface them, nor sell them for any price. So it is with most men: Their renewing stands in some outsides, they can tip their tongues, or colour their braines, and commande their senses, but when Gods Image must bee in the inner man also, they will none of that: Their spirit must still run it owne streame, to dye for it. And so for their growth: many have some violent offers of goodnesse, as mercy, zeale and religion: but alas! All they doe, addes no one cubite to their former stature, they keepe not the good they had, much lesse put it to advantage, growing to

5. By the Extent.

Mat. 13, 33.

Rom. 12, 2.

2 Iohn 8.

Act. 11.23. to more sweetnesse and ease by experience, or cleaving to God with fuller purpose of heart, when they see the most to warpe. This is a bad: but the contrary a good marke.

6. By the combate. 1 Cor. 13. end. Sixtly, by the combate of the Spirit within it selfe. For because we live heere to be conformed to our head Christ, therefore we cannot be wholly spirituall and mortified, but we abide in part renewed, in part old: (not because Christ cannot make us better, but because wee are not capable of perfection till we live by sence.) Therefore Grace will worke a perpetuall sence of strife in our soules against the law of sinne in our members. Not onely a desire to be with our head in fulnesse of glory: But the whiles to grone and sigh under our burden, till every drop of blood thereof be spent: especially to warre against our strong, personall, beloved lusts which fight in us; till we recover strength and get victory: till the house of *Saul* be downe, and the house of *David* be up. We shall feele this combat in us, as *Rebecca* felt in her wombe by her twins: Till the Lord answer us, The elder shall serve the yonger. Try then thy selfe heerein: if this strife be held up in thee by the spirit, not in thy judgement onely against thy ill will and lusts: But in the very same part of thee, in which corruption fights: judgement against judgement, will against will, affections against affections, conscience against conscience, grace against sinne, it is a good signe. But if sinne rule, and there be not scepter against scepter, if there be much foyling, many falls, few or no resistances, but rather willing slavery and bondage both by sinne, and to it, it is a poore signe. And this is all I will say of a mans trying the roote of renovation, in himselfe: Perhaps the view of these may doe some good to comfort an heart that can finde them, or admonish such as are decayed: or scare such from the Sacrament as never had them. But I hasten to that which more nearely concernes Sacramentall repentance, which is the practise of repentance.

Psal. 137.2. Rom. 8.23. 2 Cor. 5.2.

Gen. 25.22.

2. By the practise of it, In two things. 1. Ordinary course. Concerning which, I will devide my selfe into these two maine heads. First, The practise of it in an usuall course of Christianity. Secondly, in our revolts. And my method shall bee this. First, to lay downe the will of God about them both, and in what particulars they stand. Secondly, in the use

use of the doctrine, to presse the tryall of them at the Sacrament with a revived affection. For the former then, the usuall practise of repentance, may bee thus divided, eyther to the first understanding part; secondly, the willing or affecting part; thirdly, the acting part in the life. The Iudiciall part stands in the inquiry and search of those speciall errors, abuses, and corruptions of heart, tongue or life, which have passed us from Sacrament to Sacrament or before: beginning (as hee *Genesis* 44. *Verse* 12.) at the eldest, and ending at the yongest: Both spirituall, as hardnesse, deadnesse and defilednesse of heart: of the tongue, rash, idle, uncharitable, false, vaine offensive or superfluous words: morrall of the heart and life: hollownesse, earthlinesse, unprofitablenesse, selfe-love, pride, rancor and bitternesse of stomacke, passions of rage, base feares, hopes, joyes, sorrowes: unrighteous, unmercifull, censorious deedes and passages, or the like. These although (like *Saul*, and *Gehazi's* booty) they lye hidden, must be watched as they utter themselves and breake out, notice being taken and a Register of them kept by us, that they may ever be before us when wee come to the Lord. And if the conscience play booty in concealing, or excusing them, the soule must goe to the candle of the Lord which searches the bowels of man, and begge light to discerne, and strength to convince it selfe of them, and the curse due to them, till the soule bee even caused to stoppe her owne mouth, and give up her weapons of defence, standing as mute and guilty before God, of them. Concerning which worke of search, because I spake of it in generall in the first Chapter of this Treatise, I remit the Reader to that place. Heere onely this: It were good for us to make use both of our best friends and worst enemies, if we would know our selves: and not wholly be our owne judges. Our friends perhaps see us better than we our selves, spy out our secret haunts, loose liberties, declining in our zeale, and falling to our pleasures, loving them and such base companions as become us not, for our pleasures sake, more than Gods secret company, or his servants. So also our enemies sometimes might tell us our secret corruptions: As hee once who fought with his enemy, searcht out that im-

Eyther in the understanding. *Lam.* 3. 40.

As search.

Prov. 20. 27.

Helpes to search.

1.

2.

3. postume which his friends could not. Yea Gods crosses (as great enemies as wee thinke them) if wee would hearken to their voyce, would tell our hearts presently, what the sinne is which God aymes at: perhaps unfruitfull deadnesse under blessed meanes of grace, dallying with the ordinances, neglect of our family; earthlinesse, and walking loosely with God. And although wee should not neede to seeke out to spy the
4. faults of others for lacke of our owne: yet it were a good way to search our owne in the glasse of the sinnes of these times, the desperate formalnesse of men, and abhorring of any more religion than will runne in the streame of our ease and wills:
5. Idolatry, contempt of the best examples. To end, if some of us would but aske our consciences, for what sinnes wee are faint on the sudden, to forsake and turne backe upon the Sacrament for feare of shame (when yet perhaps we came into Church with purpose to receive) it were not amisse. And so much for this judiciall part.

Or Soule part. 1. Brokennes. Zach. 12, 10. 11. The next is the soule part, or the affecting. And heere in the first place is required a broken mourning heart for sinne being thus searched out, and that with uprightnesse and tendernesse, as *Zachary* describeth it: *They shall see him whom they have peirced, and mourne as one mourneth for his sonne and heire:* yea, they shall be in bitternes (note the phrase) that is, godly sorrow shall soke and sape them, they shall be in the power of it, so that it shall over-rule them, they shall not easily shake it off; yea it shall be exceeding sorrow, as that of *Hadrimmon* for the sadde losse of *Iosia*: and further it shall be fervent and sincere, both signified by the secrecy of it, husband apart, wife apart, and family apart; as we say, He mournes truly that mournes without witnesse. Such a sorrow, such teares, hearty and unfaigned, not in a mood, comming from a full heart, impotent and powring it selfe out before God plentifully, because it hath greeved the Spirit of so good a God, so patient and long-suffering; I say such a one is the true badge of repentance: which issues from faith. Wherein eyther teares are abundant, as at *Bochim* or *Mizpeh* when the people drew buckets before the
Iudge 2. 4. 1 Sam. 7, 6. Lord: or else in the want thereof, the heart sheds teares of blood, and the soule sighes under a burden which shee cannot well

well utter. This sorrow usually beares the name of repentance as being a maine companion inseparable from it: and that true eating of sowre hearbes required of him that ate the Passeover: which hearbes grow no where, save in the garden of grace. Onely the love of that God whom the soule hath dishonored even in the middest of mercy, and when she peirced the Lord of life, then was that Lord willingly peirced to death by her, that shee might live, *Act.*2.37. I say, this love onely can melt a heart of stone, and breake it in peeces, so that it cannot but repent, whereas before by the hardnesse of heart, despising the patience of God, it could not repent. True search of heart will worke true brokennesse, and cause the belly to tremble, and rottennesse to enter into the bones, that it may finde peace in the day of trouble. Yea as the Lord turned the captivity of *Iob*, when he prayed for his friends: So, in this through mourning of heart, the Lord turnes the captivity of the soule and converts it to himselfe. No terrours of conscience can soften an hard heart; but rather they will harden it and bind it up to greater hardnesse: As we see, an hammer may breake a bell to gobbets fit to be melted: but the fire onely can melt them, that so they may be moulded a new. So the love of God can onely effect this mourning after God, and broken heart, a most welcome sacrifice to God: till which the soule cannot beteame the Lord herselfe to be offered up unto him, *Rom* 12.2.

Rom.2.4. Habac.3.16. Iob 42.10. Rom.12.2.

2. Confession. Hos.14.2.

Secondly, the heart thus broken breakes out into confession; and (as *Hosea* saith) takes words unto herselfe to expresse her sorrow: for confession is the true vent of godly sorrow. This confession is an uttering and powring of the heart out to God, when once sorrow hath filled it to the brimme: and therefore in all those texts almost where we have examples of sorrow, confession followes immediatly. Confession (without this open, full, and affected heart) is as sapleesse and barren a thing and as unsavory a formality as can bee: Onely this broken heart will breake out into open and ingenuous confession, which else keepes the impostume within her selfe, and hides it. Thus *David* sweetely *Psal.*32, saith, While I hid my sinne, and nourisht an hard heart, my bones were consumed, and the fire burnt within mee: But when my heart thawed,

Psal.32.5,6.

then I acknowledged my sinne, that is, powred out my soule in confession, and thou forgavest me the iniquity of my sinne. This confession is sampled by the matter which is searched out and according to the sorrow which the heart conceiveth: and by both becomes a most humble, plaine, tender and hearty expressing of sinne to the Lord, not onely in the substance, but the circumstances of aggravation. Its no mincer or lesner of it, but to the uttermost enlarges it against her selfe: according to eyther the greatnesse, the extension and effects, the hainousnesse of it by the person committing it, the person against whom, the heart wherewith, the time when, place where, and all to make up an ingenuous confession against it selfe. Oh! that one under such meanes of mercy, even in coole blood, with the heart of a Traytor should with so high an hand, with such spirituall wickednesse offend the Lord (say it be by uncleanenesse, by living in a course of unprofitable hearing, hypocrisy, formality, vaine glory, pride, earthlinesse, especially unbeleefe, or as the case requires) yea that I should sinne against such mercies and longsuffering of God leading me to repentance, and that to the horrible scandall of Religion, and hardning of many in the like sinnes! Oh woefull wretch, how shall I looke thee in the face! Thus confession turnes up the bottome of the heart, with shame and detestation, yea treading it selfe under Gods feete as unworthy to breathe in his ayre, or looke up to heaven: and makes it selfe vile and odious, comparing it selfe in her filthinesse, with the pure eyes of God. See the confessions of the holy men in Scripture, (*Ezra*, *David*, *Iob*, *Paul* and others) confounded in themselves for their sinnes.

Dan 9.8. Ezra 10.1. Ezra 9.6. Psal.51.3. Iob 42.2. 1 Tim.1.10.

Thirdly, the soule having thus arraigned and indited her selfe before God, doth receive sentence against her selfe pronouncing her selfe by her guilt, to lye justly under the vengeance of God for her sinne: and doth justify God in all his sayings, that hee may be righteous (whatsoever become of her;) Yea shee brings her selfe even to the suburbes of hell, as shee deserves: looking at Gods glory above her owne redresse. This exceeds any repentance of an hypocrite: whose terrors and confessions are but to vomit up the morsells which loade the heart for the present, but after are welcome; This I say

Thirdly, sentencing her selfe. Psal.51.4. 2 Sam.24.17.

say, is the third step: So to condemne her selfe as to applaud and justifie Gods sentence: If hee say, shee is a Traytor, shee grants it; if hee say she is cut off, and accursed, shee confesseth it righteous: in all the Lords accusings and judgings shee prevents him and judges her selfe, saying, True Lord, thy judgments are just: If thou should'st make all my dayes miserable, it were but just, if all at once wrath should seaze upon body, name, minde, conscience, goods, wife and children, all were just, yea whatsoever is not hell, is mercy: hell it selfe being but just: and under this confuzion and heape of guilt and wrath shee lies, as one held downe with it; as one that lies under the ruine of some peece of building, fallen upon and oppressing of his body. As wee see oddes betweene a face made white with colours, and appalled with a disease: betweene a vizard and a countenance consumed and worne with lying bedred: which (though no man speakes) utters it owne weakenesse. And this spirituall subjection of a penitent heart lying under her sinne and shame, the holy Ghost much expresses true repentance by: saying of *Ephraim*, I was as an heifer that knew no yoake, but after I was corrected I turned: yea I smote upon my thigh, yea I was ashamed and confounded becaus I bare the reproach of my youth. This holds the pearking proud heart of man, under the hand of God wholesomly: and sometimes the anguish and confusion of the soule workes upon the body: so *David* and *Iob* tells us, that the wrath of God turned his moysture into the drought of Summer: That his flesh was as a bottle in the smoake: that it was consumed, loathed deynty meate, and was brought to the grave. By which we must not conceive pangs of despaire, but the wounds of the conscience under the guilt of sinne as sinne, and wrath as wrath, so much the more bitter by how much more susteyned by God in the hope of pardon: for all true Repentance, yea each seede of it, presuppose some seede of true faith in pardon.

Ier. 31. 18.

Psal. 32. 4. Iob 33. 20. 21. Psal. 6. 6. 7.

The fourth and last in this kind is Indignation and holy revenge of a mans selfe as his owne greatest enemy for his sinne: Which followes upon the other, becaus the soule that loves God, hates whatsoever resists his righteousnesse: and as it

The fourth, Indignation.

doth hate sinne in others, so especially in her selfe, because it knowes it selfe best: which zeale and anger against sinne doth not onely stand in a meare pang of passion and distaste, but even in a revenge of it selfe upon both it selfe and sinne and all instruments thereof, in token of utter detestation. And why? because it meanes no more to meddle with it; for if it did, it could not attaine to this degree. First it conceaves a true enmity against the sin simply as sinne, and opposite to the Image of God, be it greater or smaller, and the deeplyer, as it dishonours God most deepely. This is a worke of the Spirit putting a contrary Principle into a man, to hate that which he loved, and love that which he hated: a thing which to flesh, is impossible, for no man ever hated his owne flesh. As it was with *David*, that nothing could cause him to hate *Absolon*: neither the murther of *Amnon*, nor deflouring of his Concubines, nor treason against his owne person: so it is with a naturall man, nothing can set oddes betweene him and his lusts, the amity with them is so rooted. When therefore true enmity is set betweene sinne and the soule, that it can say, Lord I hate it, yea as my rankest enemy, its a worke of the Spirit: for before it counted him her enemy, who sought to sow the least dissention betweene sin and her selfe. Then secondly, shee hath indignation against her selfe for sinne: We know how our nature is given to miscall our enemy; So doth a repenter miscall himselfe. Thus the *Corinthians* are sayd to revenge themselves for that bolstering up the incestuous person in his sinne: and *David* called himselfe (not in a pang but cordialy) a wretch, a foole, a beast for his distrust of the promise. *Paul* also, O miserable man! And this revenge reacheth to the very instruments of sinne, that they may never provoke the soule to the like any more. As we may see in those, *Act.* 19. 19. who destroyed their curious bookes of witchcraft, amounting to a great value. Yea lastly, the soule of a penitent revenges it selfe by intercepting all provision of old lusts, and denying it selfe the lawfullest liberty (if tending to occasion the sinne) as *Iob* would vow that hee would not feede his eye with so much as looking at a mayde, to cut off lust: so farre would hee bee from fulfilling it. And *Salomon* bids the

2 Cor. 7. 11.

Psal. 73. 22.

Rom. 7. 24.

Act. 19. 19.

the young man to balke the way, and not so much as to come neere the strange woman. This is to beare the voluntary markes of Christ, even to cut off the right hand, and pull out the eye that offends. And this for the fourth point of affection. Prov. 5, 8. Mat. 18, 8.

The third and last is the life part, or the part of practise. And therein a repenter doth 2, things. 1. Renounces his sinne, 2. Returnes to the Lord. Reade *Esay* 55, 7. For the first, What were the other two, but meere equivocation, without this? This is called a departing from iniquity: a forsaking of our evill way and workes: and is used by the holy Ghost as a description of repentance. When the soule so falls out with sinne, as that it sues a divorce, and abhorreth a Reconciliation. Saying with *David*, *Remove farre from me all the wayes of deceit.* This is the soules utter resigning up all her right and possession of sinne: so that as shee who hath given up her right to her land, never lookes to bee a penny the better for it, nor to receive one penny maintenance by it, so heere. And this is very materiall. For sinne is like an old harlot which will plead welcome after long intermission, by old familiarity and sweetenesse. As that harlot which *Austine* answered: when she meet her lover and told him it is I. He answered, but I am not I. When old unlawfull gaines in shops and trades, old base company, and unlawfull gaines: when old stollen pleasures and waters offer themselves in a golden cup, saying, How canst thou want us? Then for the soule to answere by wofull experience, how dare I buy repentance so deere? how dare I returne to that I have abhorred? What fruite have I had of those things, whereof I am ashamed? Doe I hasten to woe, that I repent mee of my repentance? When *Achish* saw *David* to goe against *Saul* and beare armes against him: Hee told him: Now hee had made himselfe stinke in *Sauls* nosthrils, hee shall returne no more. How odious were it then for thee to returne to that sinne, which the Lord hath caused to stinke in thy nosthrils? An hypocrite would faine be a repenter, but he would keepe that which cuts the throate of repentance: As *David* would faine bee King of *Israel* and keepe his crowne, but his first question is, Is the young man

The 3. The life. Esay 55, 7. Either in renouncing sin. Psal. 119, 29. Rom. 6, 21. 2 Sam. 27, 12.

2 Sam. 18, 19. man *Absalon* alive and safe? What absurdity was heere? or how could these two stand together? But repentance answeres as *Cushi* did, Would all the enemies of the Lord were as he is! He is thrust through and dispatcht, never to trouble thee with his treason more. So heere, renouncing of evill stands at the elboe of repentance, and when the old remnants of lust suggest to the soule how sweete it is, to keepe under hand some sweete partnership with sinne, as uncleanenesse, againe she prompts it thus, How shall those that are dead to sinne, live any more therein? Cast downe this painted *Iezabell*, Cast out this Idoll to the batts and moles. Take no more thought for her, renounce her not onely in her selfe, but in all her colours, shifts and occasions: Play not the foole, to follow thy harlot, but keepe closely thy heart to a finall divorce, and so prosper. Say thus, In my unrenued part I feele strong motives to returne to folly: But my deere friend repentance will not suffer mee! I feele an hundred fold gaine for this forfeicture of my lust: I doe not forbeare sinne as a slave, but I have boote in beame within mee, the Lord Iesus hath spoken peace to mee, that I may not returne to it.

verse 32.

Rom. 6, 2.

2 Kings 9. 32.

Rom. 7, 25.

Luke 18. 30.

Psal. 85. 8.

Or returning to God.

The latter part of the practise, is, returning to the Lord. For repenting is no staggering betweene two: its no darke carriage, rather standing in the absence of some vices, than the practise of vertues. But, an apparant turning from the one that it might returne to the other: not to one or two duties, but to the Lord; universally, entirely, equally and faithfully, uprightly, and constantly, according to the measure of mercy received. And, by this phrase the holy Ghost usually urgeth repentance. For why? returning to God is such a clozing with God in the promise of reconciliation and mercy: as proceedes to a cleaving close to him in all his revealed will and wayes with comelinesse, without separation; drawing dayly strength from the love of God tasted and renued, to hold the soule to God with fuller purpose of heart, without revoltings. As the loadstone pulles the iron to it selfe by a secret instinct, and so holds it close; so doth the love of God attract the soule to God, and fasten it to him with delight; counting his yoake

1 Cor. 7, 35.

Rom. 7. 22.

easie

ease and his burden light. It sides with God, stands for God, the desires of her soule are to him, his wayes and ends; yea the remembrance of his name. It seekes God, balkes no knowledge or information of his will, wherein he will bee worshipped, even in all commands and ordinances, both in the immediate service of the two first, as in the mediate of the third. Renuing covenant duely with him, where any breach hath beene, and looking more narrowly to her pathes, by occasion of slippes. Not fleeting off the fat and sweete, leaving the rest: But taking Gods worke as it lyes, the hardest duties of self-deniall and bearing the crosse; aswell as the easiest; diligent in all those meanes using, which serve either to purge out corruption, or to nourish goodnesse; observing and favoring all occasions offered, to draw neerer to God in the fellowship of his graces, and in the increase of holinesse. And to this course she endeavours (as infirmitie will admit) to bend the ayme and streame of her spirit, her thoughts and affections, without wearines walking with God, till he come unto her, watching to it, girding to it, and standing with her loynes girt and lampe burning, that at the comming of the Lord shee may bee found faithfull and well occupied. And thus much for a view of a christian ordinary practise of repentance, so farre as I thinke meete for this place; least any pretending willingnesse to try themselves, should alledge they know not how.

Esay 26, 18. Luke 1, 6. Luke 12, 35.

The second followeth, that is, the practise of repentance by occasion of revolting from God. For we have hitherto spoken of repentance, rather as it is Gods way, than as many finde it to bee, or practise it. They have many starting holes, and goe in and out of order as horses out of their traces; yea many make the way of God nothing else save a falling sickenesse, ever a falling and a rising, as those in Iudges did; which the Lord abhorres. Sometime by their secret and inward declinings of heart and spirituall wickednesses and infidelity, hypocrisie, formality, and timeserving security, pride, &c. Sometime by morrall open falls into wordlinesse, uncharitableness, strong Passions and lusts, neglect of the meanes. In this case, the Lord hath provided a repentance of recovery, and redresse of such falls; for, shall a man fall and not arise? Shall he lye still in the

The 2. In revolts. Iudg. 4. and 6, and 7, 8, &c.

Ier. 8,4. Ier.3.14. slough as an asse under his burden? No, but repent of his Backslidings, and make up his breaches, and make peace againe. But how? (may some say) is this to be done? I will give a short draught of this also, and so draw to application of the whole, by way of tryall.

And that. 1. Branch. Know then, that for substance this repentance is no other, than the former: onely it differs in circumstance. And for the better conceiving of it, observe these particular acts of it. First, as the Lord susteynes his people so, even by that seede of his in them, that they shall not totally shake out the Spirit, nor yet poure out themselves so farre into sinne as to sinne with a full bent and streame of soule, but with a checke and controll of grace: so, when conscience is awaked by any word or worke of God upon them, they are kept from extremitie of uttter despaire. Corruption through the malice of Satan, is alwayes ready to suggest utter deserting of God, and that they are cast out of his sight. As we see in those pangs of the best of Gods children in Scripture, *Hezekia*, *David*, *Ionah* and others, yea in the Church of God, forsaken for a time in captivity: all which were by temptation, brought to the graves brinke, and to thinke themselves cut off from the land of the living: and to say, No, no. There is no hope. Here then the first worke of returning to God, is, To stay and stoppe themselves in this headlong ruine; and by some glimpse of God a farre off to bee kept from utter dashing in peeces. Thus wee see in all those examples (if wee looke into the texts) that the Lord wrought a stoppe of despaire: *Iona* in the Whales belly, and in his horrors, yet stayes up himselfe by an hope: Yet (saith hee) I will looke backe to thine holy Temple: and the Church in the Lamentations, considered and felt the gall and the wormewood, (that is, that God smote her not to cast her off, but to draw her to repent) and so shee had hope. It cannot bee thus with the reprobate: who as they fall totally, so they want an eye to see God in their horrors, but apprehend as dismall and finall desertion of God as *Saul*, *Judas*, and others: so that they are sent away packing from the presence of God without pity, and left to what ends themselves chuze, even oft to lay violent hands upon

Esay 38,11. Psal.51.11. Ionah 2,4. Lam.3,18. Ier.2,25. Iona 2,5. Lam.3,19. 1 Sam.23,6. Mat.27,5.

upon themselves, the Lord that caring what becomes of them. It is not so heere: But some light is given to them that see Gods meaning in the afflicting of their soules with wrath, not that he might give them a tatte of hell a comming: but that hee might pinch them to returne home, and turne them from the pit.

Secondly, the Lord addes a more cleere sight of himselfe to his fallen servants; and causes them more fully to call to mind his mercies of old, and thereby to bee more sensibly upholden. This is caused by a reviving of his seede in them, which cannot dye: So *David*, even in his agonies when (to his feeling) the Lord had forgotten him: yet remembring times past, was comforted. [An hypocrite I know will catch at these things to bane himselfe, but children must not be starved therefore.] They seriously weigh this, That neither their goodnesse did first worke their pardon, nor yet that sinne (truely repented of) can cut off their estate in grace: for why? The gifts of God are without repentance: and his Covenant is eternall. Even as the covenant with *Noe* (as the Prophet speakes.) The Lord Iesus being made sinne, all sinne, for the elect, sinne of offence and sinne of revolt, they dare not abridge his merit, and therefore conceave the covenant (by this meanes established) to bee sutable. This then is the 2. steppe of the returne of the godly: The experience of former free mercy, when they had no title: therefore now having a title which sin cannot cut off the elect from) they much more are stayed by it. By which meanes she sees that even the sinnes of deepe hardnesse of heart yeelding to temptation and the violence of lust, secure lying still for a time in sinne; or other sinnes, as falling to embrace the world, cleaving to base fellowship in evill, are yet curable revolts with God, and there is balme in *Gilead* for them, to heale them: not to encourage the soule to tempt God further, but in the sence of bottomelesse mercy to returne home for ever, as *Onesimus* by occasion of his running away, became better to *Philemon*, than ever.

2 Branch. Pſal. 119, 52.

Esay 54. 8, 9. Rom. 11, 29. 2 Cor. 5. 21.

Philem. 15.

The third steppe is; that grace in the children of God fallen, doth cleere up the understanding from that confuzion which sinne

The 3. Branch.

sinne else would cause in them, and deterre them from God and from any heart to returne. Thus it is with the hypocrite: his minde doth so present the multitude of sinne, in so intricate a manner, that it confounds the spirit, and causes him to
Genes. 4. 13. thinke, that his sinne is above pardon. The slavery of his defiled minde is so great when he weighes the woefull course
Deut. 29. 19. which hee hath runne, adding drunkennesse to thirst, and
Rom. 2, 3, 4. heaping up wrath against the day of wrath, that hee is as one who hath run out above his ability to pay, and therefore his booke of accounts is yrkesome to cast over: it is death to him to thinke of it. Thus it was with *Cain*: each hundred of yeeres that hee lived, the debt of his murther was so encreased by other sinnes and the penalties thereof, that at last it became inextricable. But repentance in the true children of God causes the view of sinne and the chaine thereof to bee presented with some hope of forgivenesse: because although perhaps the conscience is amazed, yet its not privie to that trechery which the wicked were carried by
Psal. 51, 4. in sinning. And therefore their sinne is sayd to bee ever
Mark. 14, 72. before them: they are sayd to come to themselves; *Peter* is sayd to weigh his sinne, ere hee went out; which argues that the weight of it oppressed him not. This reviving of the mind from the horrour and oppression of it, is a great mer-
Ionah 2, 6. cy in the midst of such misery. *Iona* was infolded as in a labyrinth of Sea, Whale, and conscience; yet in this gulfe hee was not swallowed up, but conceaved in his mind a possibleness for God to bring order out of his confuzion. So that the first occasions of revolt, the circumstances attending, the degrees following, and the danger incurred: rather serve to magnifie mercy in keeping the soule from utter Apostacy from the living God, than to beate off the soule from hope.

The 4. Branch. Heb. 3, 12. The fourth (and one of the many) is the recovering of a sensible and broken heart, after long hardnesse by the deceitfulnesse and sweete baites of sinne. A most sweete fruit of the spirit of election. For it was not possible for the hard heart of *Saul* or *Iudas* to relent, upon the checke of conscience: there was no droppe of the seede of repentance in them. It would

would seeme impossible that *Peter* and *David* after so long a lying in so hideous sinnes, should at the first conviction of *Nathan*, relent, and breaking through all the barres of his sinne, say, I have sinned. It was not in the words speaking, (for *Saul* and *Judas* spake the same) but in the broken heart which uttered them. But the cause was, That grace and mercy, which lay at the roote. Oh! that they should after such mercy once felt, and vowes so oft renued, so basely handle the Lord, and hazard (as much as in them lay) their title to heaven, and sell their birthright! And yet should the Lord renue a second charter, or rather the first a second time! Oh! it pierces them to the quicke! This chases away the cloudes of dedolence and impenitency, and cleeres the coast againe.

Mark. 14,72. 1 Sam. 12,3,4. 1 Sam. 15,24. Mat. 27,3,4.

The fifth is, That yet they doe not so easily shake off their feares: the Lord so orders it; that either by his word or workes, they feele his wrath for their revolt, so seazing upon their conscience, that it doth worke out and purge their corruption (through mercy) so that they vomit up their sweete morsells; And as one under the Phisition his hand, lying in an hot bath, sweates out the venome of his disease, so is it with a penitent soule. God mixes gall and wormewood for them to drinke: Hee causes them to possesse the sinnes of their youth with sorrow, though long since committed: hee payes them for old and new at once, makes their bed a bath of teares: till hee have caused all that sinne which they dranke in with such greedinesse, to returne backe with as much loathsomnes! Then, being under this racke, hee makes them feele in their owne spirits, how their sinne lyes upon his shoulders: and by their owne pinching hee makes them confesse: Now I see what my pride, ill company, stollen liberties come to, and must cost, ere I be rid of them! As I like such sawce, so let me returne to the meate againe? I thought I had but dallied, I cast arrowes and darts into the flesh of the Lord Iesus, in sport! But now they gugg mee! Now I see the Lord will not beare all, I must beare somewhat, and if I provoke him, it must bee to the confusion of my face. As I troubled and greeved the Spirit of God, so the Lord

The 5. Branch.

Lam. 3,19. Psal. 6,6.

Iosh. 7,25 Lord troubles mine this day! The shame, the ill report, the sorrow and sting, outward and inward, which I sustaine, sinne is no trifle.

The 6. Branch. Sixtly, the Lord now in season proceeds to offer himselfe in a promise to this revolting penitent. And that in two kinds. First. That their revolt hath not extinguisht

Esay.57.17,18. mercy. See *Esay* 57, 17. I will heale their covetousnesse

Ier.3,1,2. *Ier.* 3, 1, 2. *If a mans wife play the harlot, wilt thou returne to her? Wilt thou not write her a Bill of divorcement? Yet returne to me, and I will receive thee after all thy whoredomes!* And againe, *I will heale all their backeslidings, &c.*

Ier.3. 12. So, *Revelations chap.* 3, *verse* 19. *Bee zealous and amend.*

Rev.2,5.& 3. 19. Yea the spirit of grace in that fulnesse of Satisfaction by Christ, doth fixe and settle such promises upon the soule, so that it heares them not as the sound of many waters, but dwells upon and digests them as concerning her: So that they leave not a wanzing conceit (as in presumptuous hypocrites,

Rom,6,1. who sinne that grace may abound) But they so fasten upon the promise as a reall comfort to cure them of their falling sicknesse. Secondly, the Lord reveales the promise to them as the due order of their recovery. For whereas the ungod-

See Iona 3,21. 22. ly doe returne to their trade, upon the suppozall that their doggish vomit shall serve the turne: Lo, the Lord alway comes betweene the revolting and repenting of his owne, with a savory application of the promise: Teaching them that if there were no more but their mourning to make up their repentance; Alas! It would vanish and come to nought. Therefore hee will have them lay hold upon the promise of free grace, which may quiet and

Psal.51.10.12. clense their conscience, and restore them to that former influence which they had from grace: And although their pipes are still set in the welhead, yet because they are stopped, the Lord by faith cleeres the passage of grace for them, that they may partake that strength and encouragement from their head, which may cause their repentance to bee sound, and put new hope of holding out into them.

Lastly, by this meanes, They keepe themselves well while they

they are so, and dare not (by that experience they have got- The 7. branch.
ten of smarty sinne) adventure upon it any more. They ab-
horre to tempt God, or greeve his Spirit againe, but learne Rom. 6. 6. 13.
wisedome for ever. If thou wilt cleanse this blot, oh Lord! I Psal. 51. 18.
shall shew forth thy mercy and convert others, but my selfe
shall be farre from falling at that stone any more. And the 1 King. 22, 41.
truth is: Wee rarely reade of any, who after their recovery with 2 King.
offended in like sort the second time. They so hearken to the 3. 7.
promise, and what the Lord will say to his people, that is,
his speakiug peace unto them, that they dare no more returne Psal. 85, 8.
to folly, but passe the rest of their dwelling in feare, and get
that speech by heart, *Blessed is hee that feareth alway.* To Prov. 28. 14.
the stopping of the foule mouthes of all Cavillers, who abuse
this Doctrine with the nicke name of licentiousnesse; being
in very truth the Doctrine of the most precise strictnesse
to the flesh to all that beleeve it; and the contrary, a Do-
ctrine of desperate loosenesse, teaching them that are
over shoes to rush over head and eares. And this also may
serve for a view to the Reader, of Repentance upon Re-
volts.

Having thus finished the grounds of Sacramentall repen- Vses of it, 1.
tance, I should adde the trials. But seeing that will better
agree with an use of triall by it selfe, I will hasten to the Vses
of the Point, and conclude with Examination. The first Vse
then of this Point is, Terrour to many, who dare rush upon Terror.
this Sacrament without this grace: Alas! they know not 1 Sort.
wherein this preparation stands. They make of Repen-
tance no other than the speaking of three words at their
death: By the which reason they might as well put off the
Sacrament till they die. As for the search of their sins: Alas,
looke how they have walked, so they walke still, the works of
the flesh are manifest. No man needs light a torch to search
out those sinnes which they proclaine, as Sodome, drunken- Esay 3, 9.
nesse, swearing, Sabbath-profaning, uncleanesse, lying, cove-
tousnesse, and all other abominations; and yet when the Sa-
crament comes, to it they will goe. Their sinne is written in
their forehead, and lies cluttered in their soules, and unsearch'd from seven yeares to seven. If any seeke to convince

them, (Preacher or friend) they are so high and stately, so jolly and alive, that they are ready to flie in the faces of their
Luke 18.1.2. reproovers. And as they reverence not man whom they see, so much lesse God whom they see not. Nay, most of them shunne the light, least their sinnes should be seene. As for any breaking
Rom.2.5. of heart or mourning, alas! they cannot repent by the hardnesse of their hearts, which are become as flints and Adamants; and therefore their trade is, to justifie, excuse, to palliate, and blanch their villanies: they are seered with an hot iron, and have con-
1 Tim.4.2. sciences past feeling. And as their course is void of renouncing any sinne (for no sinne comes amisse) or returning with the
Luke 15.18. Prodigall) so, in stead of making up their revolts, their whole life is nothing else but one falling sicknesse: if their course were but survei'd one day, how from morning to evening they cut out the day, spending it in the pursuit of one lust under another, from drinking to lust, from that to gaming, pleasures, eating, company, sloth and sensualitie: it were easie to esteeme what their whole life amounts unto.

2 Sort. Secondly, to these I may joyne another sort of common and carnall or civill Protestants and Hypocrites, who thinke themselves the best receivers: but alas! if repentance be as I have said, rooted in renovation of the Spirit, planted in a course of walking with God, and redresse of their falls: then are these Pharisees as farre off as the other Publicans; for they were ne-
Ier.48.11. ver rolled upon their leez, and therefore their taste and filth abides in them. They are closer than the former, but no chaster; their leaven is not purged out, still in the midst of all their hea-
Pro.30.12. rings, Prayers and Sacraments, as false, unbeleeving, unrenew'd, and unmortified in heart, tongue, affections as ever: their sinne hath seene no light this many yeares, but is kept within as the mizers hoard: If they can with much adoe keepe out of grosse evils, simper before the honester sort, and get up their names once, let them alone to maintaine their opinion with slinesse and temporising subtiltie; when yet in all these wayes of theirs, seeming good in their owne eyes, they were never renewed by repentance: not to speake of a worse kinde of some of them, who have so long dallyed with God and men, till they have deceived themselves, and grow open revolters and re-

turnere

turners with the dogge to their vomits againe. And yet in these sinnes, either the heate of open, or the guilt of secret wickednesse, who but they dare venture upon the Sacrament?

Oh! ye wilfull reproaches, and spots of Assemblies, (more worthy of Church censure, than private terror of a pen) how dare ye rush your selves upon this rocke of the Sacrament, and split your selves in peeces! But perhaps some of you are not so farre gone, but you will say, Its a good thing to come to the Sacrament with repentance, and hereafter you hope to repent, but as yet ye finde it too hard a taske; hereafter you hope to turne a new leafe, (they goe farre that never turne) and fall to keepe your Church better, and heare, pray, and reade good bookes: but oh poore wretch! What wilt thou do the whilest? The Sacrament is present, and calls each moneth or quarter upon thee; Repent, repent, and come; else come not: and thy repentance is to come, thou hast none for the present; what? Lookes thou to be welcome in hope of after repenting? What if thou be taken away (as thousands have beene, who have hoped for more) before another Sacrament come? Oh foole! Rather blesse God for these warningpeales of the Sacrament, and that it will not let thee lie sleeping in thy sinne, but awakens thee to repent: Oh! ply the worke in season, if it be possible, that the wickednesse of thy course may be forgiven thee; then shalt thou rejoyce (as many have done) for the watch-word of a Sacrament, if it shall send thee to the Law, and to the covenant for an humbling and convincing of thy sinfull soule, and a hunger after righteousnesse; then shall the seale be sweet unto thee. But as for this dallying with God for hereafter, alas! it is not, because thou meanest to bring it at last, but to spin out time, and spare thy selfe a labour of repenting at all. For why? Is it not as easie for thee to alledge it next Sacrament as this? When shall there be an end? Acts 8.

And say thou hadst a lease of thy life (as *Cain* had to no purpose) what use wouldst thou make of it, save to abuse the patience of God leading thee to repentance, and according to thine hard heart which cannot repent, heape up wrath against the day of it. Thou promisest repentance hereafter, and lo, God Admonition. Rom. 2. 4.

is hardening thee for time past; How shall the clay that lies in the Sunne be softer? Oh breake off thy dallyings? Those many peales which both Word and Sacrament have rung in thine eares, have made them deafe, and shalt thou repent with a deafe eare, who couldst not with an open? If God will give each penitent soule forgivenesse, will he therefore give each sinnefull dallier, repentance? How wilt thou answer him for thy not renewing thy Covenant with him at each Sacrament? Whereas thou rather hast renued and sealed up to thy soule thy covenant with thy lusts, and made each new Sacrament as a brazen bolt to locke thee out of the roome of repentance, and to make thee worse, adding drunkennesse to thirst. Come not at the Sacrament while thy false heart is in thee: eate not thine owne bane and condemnation; excommunicate thy selfe (if the Church doe not, or the Minister cannot) till thou repent, and the Lord blesse this counsell to thee.

Deut. 29, 18. 19.

Vse 2. Reproofe.

Secondly, here is sharpe reproofe to Gods owne people, for living in any such base distemper, as might blemish their repentance, and make their Sacrament uncomfortable. I know the world is ready to cast false aspersions upon the best. But as for such, their innocencie is their brestplate; and they may take such accusations, and weare them openly without feare, as *Iob* speaks. No, I only speak of such as truly and deservedly are cast upon professors of pietie (either sound, or thinking themselves so) as this, who are so zealous as they in the first Table, in hearing Sermons (three or foure on a Sabbath) and receive Sacraments duly and often; but where be their fruits? Where is their repenting, or their good workes? How many leave their places where the Gospell is to be supported, and the poore releeved, and lie in private houses in the citie, pranking up themselves in fashions, raking up portions for their children, taking their ease and jollitie, neglecting calling and charity, and living upon their Revenewes without either good doing, or giving example; making it their life to hearken after newes, or to improove their wits and braines in all abilities, and under color of much hearing, and Religion in publique, open the mouthes of Papists against Protestants, as Solifidians, and fruitlesse in good workes. So others have God much in their mouth, but

Iob 31. 36.

breake

breake their promises as fast as they make them, they will bite and pinch in their dealings, are hard and sore in their buyings and bargaines: Others not to be trusted, but time-servers, and affecting the company of the sensuall and carnall, more than the godly; very intemperate in their pleasures, loving them more than God, and their wills, better than heaven: passionate and soone stirred to rage, but hardly appeased; if displeased, fierce: living in the married estate very offensively, bringing up their children dissolutely, and the like. Oh! consider in the feare of God, what dishonour you doe to the Sacrament, and what bad preparation you make for comfort there? If any of you be such for want of soundnesse, looke to your selves, and set Saint *Iames* his Trumpet to your eares; oh vaine man, knowest thou not that faith without works, and repentance is dead, drie, and sapiesse? Seest thou not how thou passest thy time away in an emptie, proud, and idle Religion, as unsavory to God and men, as pleasing to thy selfe? But if there be soundnesse in thee, seeme not worse than thou art; honour thy faith with fruits, and lay up such a Treasure for thy selfe against thy receiving, as may meete thee there with joy, and give thee more sweet peace, than all thy ease, fashions, and seeking thy will can give thee. Remoove that (Butt) which enemies to profession shout at, zealous, but covetous, religious, but proud, hatefull, &c. And give Religion the entire honor of thy heart, as well as thy shewes, and then shall one Sacrament be more truly sweet to thee, than many, and Religion shall truly honour thee, as well as thou hast honored it. Iam.2.2.20.

Thirdly, it should instruct us what necessitie of mourning there is for the wofull impenitencie and profaneness of many, and hypocrisie of others, who make the Sacraments their ordinary diet. And yet who shall gainesay them? How had we neede to pray for the ancient discipline of the Church, for the purging of such? And the whiles to turn our feast into a fast of sorrow, for the boldnesse of such spots; and the offence caused by such, to them that desire the pureness of the Ordinannances? When *Xerxes* beheld hundred thousands of souldiers on an heape, he wept to thinke in how short a time so many men should be swept from the earth. How should then a Chri- *Vse.3.* Instruction.

stian heart (which hath prevented that danger to it selfe) lay to his soule the sad spectacle of so many thousands, as, either for lacke of meanes, or else under the contempt of meanes, daily rush themselves into hell, and eate and drinke their owne judgement for want of repentance?

Use 4. Exhortation. Fourthly, let it be exhortation to such as would receive worthily, to bring repentance with them to the Supper. Let even the approach of the Sacrament smite your tender hearts to thinke how poorely ye have profited in repentance, since your last receiving. Yea, what a cursory ceremony their vile hearts would make of the Sacrament, if the Lord did not ring this A-
2 Sam. 12, 19. larum bell in their eares. Even as they, 1 *Sam.* 12. 19. mourned (in the time of thunder and lightning) for all their lewdnesse, but especially their asking of a King: So at the season of the Supper should each Christian revive his repentance, and mourne as for all, so especially the sinne of bad receiving.
Gen. 41. 9. As *Pharao's* Butler could say, *This day my sinne comes to my remembrance*; So should every good man say sadly upon the day of the Sacrament; Oh Lord, how poorely prepared went I to it? When God revived me a little, soone forgat I it: Even as the foole that hath seene his face in a glasse! Alas, the old savor hath returned instantly, I see Gods Sacrament seasons mee not with feare any long time together; an hundred toyes have worne off the edge of it from me; and I am over head and eares, if not in lusts, yet in calling, businesse, liberties, vanities, retaining no thought of my Covenant there made? Oh! revive your repentance yet more lively and cordialy than before: There is a way of getting and gaining more by the Sacrament than ye are aware. If ye would deny your selves, mourne for your slightnesse, and bring faith to seale up better care and covenant with God, there is no time past, but the Sacrament should arme ye stronglier than ever against Satan and your lusts: frame and mould you more to obedience with delight in the inner man, prevent falls, restore ye being fallen, and cause ye to grow in grace more than ever. Which if you had once tasted, who should drive ye from the Sacrament? Or should ye come to Church, meaning to receive, and to yet depart withoutit? or (which is worse) give advantage to

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the divell and the world to set upon you the more fiercely by occasion of this defiling your selves. No surely, but be confirmed in comming, the oftner, the welcomer.

Fifthly, and especially make we this Doctrine, a rule of triall to us, about our Sacramentall repentance. I have laid downe 3. grounds in this Chapter, which might serve for this use, to a carefull heart. Likewise in the triall of our estate, Chapt. 2. at the end, I have said somewhat which sorteth well with this Point. Yet least I should leave the Reader unsatisfied, let me here helpe somewhat toward setting this triall on worke. I will cull out some few, leaving the Reader to apply the rest; *Vse 5.* Examination.

And first, trie thy selfe by this marke. Thou knowest the Sacrament is a reall setting before thine eyes the body and bloud of Christ slain and crucified. Now it was propheciedby *Zachary*, that repentant soules should see him whom they have pierced and mourne. How is it then with thee? Dost thou mourne to see the Lord Iesus pierced at the Sacrament? Dost thou as well take thought for him as for thy selfe? Is thy heart broken to thinke how thy pride, hollownesse, and selfe-love have shed his precious bloud and beene the speare to pierce him? I mean not that thou shouldst whip thy self for the cruelty of the Priests and Scribes, (as Papists doe, themselves being as bad) but that the cost of thy redemption doth abase thee, and thy sinne humble thee even to hells brinke in thy owne sence. And doth it deepely affect thee, that thy sinne caused the Lord to lay such loade upon his Sonne? Doth it make thy sinne truly irkesome to thee? And darest thou not the second time crucifie Christ to thy selfe? But rather carriest all thy beloved darlings to his Crosse, that they may there lose their life and heart bloud, sacrificing them in an holy recompence unto him. It is a good signe. Triall 1. Zach. 12. 10. Rom. 12. 1.

Secondly, art thou willing by any meanes to be informed of thy sinnes, not onely morrall, but also spirituall, those that doe most defile thy spirit, and vexe the Spirit of grace? Is that Ministry most welcome to thee, which carrieth in the spirit to search the depth of thy heart? When thou canst overtake thy subtill heart, and find out the turnings and trickes of it, Triall 2. Ephe. 4. 30.

the fatre fetch'd devices of it to keepe thee in such a course as maintaines selfe and fleshly ease; destroying selfe-deniall and sincerity, canst thou rejoyce as one that findeth spoiles? Is it thy secret prayer, that the Lord would set the righteous to
Psal. 141.5. smite thee? And counteſt thou him a deere friend that will reprove thee? Yea, when thou mighteſt carrie a sinne slily, and none the wiser, hast thou one within thee that will give thee no peace, till it be cast out? And is secret sinne as base as open unto thee? A blessed signe.

Triall 3. Thirdly, is the uprightneſſe of others the servants of God more highly esteemed by thee, than thine owne, yea, than the opinion of others, though they thinke never so highly of thee? Feeleſt thou no bottome in other mens praises, when thy heart tells thee, they esteeme too well of thee? And dost thou
1 Cor. 4.3. desire they might thinke of thee as thou art, that they might as well pray as praise God for thee, as being privy that the greateſt part of thy vertues are not the least part of thy corruptions? Dost thou still see an excellencie in the members of Christ above thine owne? And some such base stuffe in thy
Rom. 7.24. selfe as oft causes thy best graces to be in leſſe account, mourning that thou canst not reach that measure in tenderneſſe, jealozie of heart, plaineneſſe and truth, which thou seeſt in others? Its a good signe.

Triall 4. Fourthly, canst thou yet acknowledge that good which God hath done for thee with true enlargedneſſe of heart, and without swelling? Canst thou joyne humilitie with thanksgiving, without prejudice to each other? And although thou feeleſt when evill is present, as pride, selfe, yet thou dareſt not bite on Gods glory in thy obedience, because there will goe some scurffe of thine in the streame? But thy heart prayeth, Lord let mee shine still and honour thee, but dash all shining upon my selfe, and getting up into thy saddle by mine owne stirrops? It is a signe of a wise and holy seeking Gods ends: and that thine heart is cleane.

Triall 5. Fifthly, dost thou love righteousneſſe it selfe as righteousneſſe, be the thing and subject of never so small a nature? And dost thou hate sinne as sinne, be it never so little in thine eye? Is the one precious to thee for that pure natures sake which

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it resembles, and the other loathsome, because it is opposite to it? It is a good signe. a Thess. 5. 22.

Sixthly, when thou feelest thy heart touch'd for thy sinne, and humbled in prayer: darest thou not stay there, but proceedest to renounce it as seriously? Or rather doth not thy tongue goe before thy heart? So that when occasion is offered, it seemes sweeter and welcomer, than when there was none? As *Peter* vowed to sticke to his Master when there was nothing to trie him, but when there was, then to sticke to him was too hard and heavy to him. If it be thus, thou knowest not thine owne spirit. Take an ensample; Thou professest that thou darest not be unrighteous; but it falles out, that thou art convinced of some bad dealing: now thou art willed to renounce it, that is, to make such a satisfaction as thou hast damnified, not being thine owne judge, but as they who are wise, thinke best? If thou be as free in renouncing, when either shame by open confession, or losse by restitution lies upon it, it is a good signe; else thine heart playes bootie. Triall 6. Mat. 26, 23. 56

Seventhly, are the sinnes of others, the sorrowes of the Church, as sensible, bitter, and laid to heart by thee, as thy own? And canst thou drown both other joyes and sorrows of thine owne in these? And accordingly to thy affections, so are thy prayers, endeavours, procurements, for the peace of the Church, and against her miseries, and those that cause it? And canst thou forget thy selfe and thy businesse for this purpose? It is well. Triall. 7: Psal. 119. 136

Eightly, dost thou rejoyce alway to be crossing thy selfe in those succors and supports of thy sinne, which thy corruption suggests to thee, if grace did not gainesay? As for example, findest thou thy selfe eager of base gain? And when it tickles thy spirit, canst thou in the chiefe of that sweetnes, cut off thy hand and foote, and intercept this fuell of thy lust, even by revenging thy selfe upon thy selfe, and giving that to the poore, or a good use which hath been the instrument of fulfilling thy lust? It is a good signe. Triall 8. 2 Cor. 7, 9.

Ninthly, if God call thee to suffer for a truth of his, about which thou feelest a strife; on the one side it is suggested to thee, that there be greater truths to suffer for, in which Triall 9.

which thou shouldest finde more comfort than in that truth thou art called to suffer for: on the other side, thou canst not denie the lesser truth to bee a truth; in such a case, to be willing to suffer for any truth, commending thy selfe to God, and craving that thou maist not bee afraid to suffer for greater if called to it: yea, to count the price of any truth to exceede thy best contentments, its a good signe.

Triall 10. Tenthly, if not onely thy knowledge doe sway thee to duty, but thy conscience also. And if there be wrought in thee, not onely some generall awe of God, but also a quickning power, acting, and putting thee forth to the lively delight in good, and hatred of evill; (whereas an hypocrite hath onely a dead hearted knowledge without power) its a good signe. Likewise, when the experience thou hast of sinne and of grace, is no dead, but a stirring experience, quickning thee to goodnesse, and mortifying of corruption, it is a sweet signe. I might be larger; but I leave the Reader to collect others from former grounds. By the paw, judge of the Lion. Thus much for the triall of revived repentance at the Sacrament.

Vse 6. Consolation. Lastly, this Doctrine affords us use of Consolation, which belongs to all the poore servants of God, that cannot (as they would) comfort themselves in their triall of repentance. Oh! say they, our life is a continuall revolting from God, but rare repenting: If (say they) repentance be such a thing as stands in the renewing of the soule, the ordinary practise of the life, and recovery out of our falls, wee cannot say much for our repentance. Well, but I demande of thee, Are these wrought in thee, for the kinde? Is there a sound heart in all, though much weakenesse? Then thy weakenesse shall not sunder thee and the Lord at the Sacrament. But why then (will you say) doe you presse repentance so strictly? I answer, Not to urge repentance in perfection here, for that is for heaven; but to provoke all beleevers to the greatest measure that they can here attaine unto. And let such be comforted, that the Sacrament belongs to them for their further encrease. It is as if a poore Lazer should have said, Hee was not worthy to step into the poole, when the Angell had roared the water. Oh!

But

But if the poole served to heale such an one, it had beene a wrong to have deprived himselfe of the poole, by that argument which rather served to encourage him. God sees not the unavoidable defects of his owne, nor imputes them: he lookes at that which is good and his owne in them, and passes by the bad which is theirs. In this case thy faith must fulfill the righteousnesse of the Law, when thine owne is too weake: That must be thy chiefe Robe to cover thee, though thine under-garment be worne and thinne. Oh! but they cannot mourne (they say) their hearts are dead and senseleſſe; no sooner doe they resolve upon a forsaking of sinne, but it salutes them againe presently. They keepe no Covenant almost which they renew at the Sacrament. Well, I praise you not for this: yet I hope you mourne, that you are so mourneleſſe, and you are not dead so farre forth as you feele it. Strengthen the feeble hands, and make straight that which is crooked: Revive the edge, and furbish the blade of your repentance. But to refuse the meanes of your growth and encrease, because you are weake, were to conclude; That because you are but poore, therefore you must starve your selves. Nay rather, you have the more neede of strength; Goe to the Sacrament that your complaints may be fewer, abstaine not, because you feele cause of complaining.

Rom. 10. 4.

Heb. 12. 12.

For so you may adde oyle to the flame, and the divell will rejoyce, but to be sure your selves shall be the greatest lozers.

And touching the triall of repentance so much.

CHAP.

Chap. VII.

Of Sacramentall Love, and the triall thereof.

The 4. grace Love.

I Come now to the fourth grace required of all true partakers of the Lords Table, which is love. A most maine grace for the Sacrament, and of speciall familiarity with it. And for the better conceiving hereof, I purpose (God willing) to handle these three things. First, I will shew what this love is: secondly, I will prove the truth of the Point by Scripture and Reasons; thirdly, I will make use of the Doctrine, and therein I will propound the trials of this grace. Premising still this caution, that as needefull a grace as this is, yet I make it not of that essentiall nature for the very act of receiving, as faith, though otherwise most necessary for the Supper, because its that grace which improves and beautifies the whole Communion of Saints, and much more the Communion (for so we call it) of the Supper.

Entry.
Three things.

1 What it is.

For the 1. of these three: Sacramentall love (differing no otherwise from the grace of love, than as reviving of it differs from the thing it selfe) is a grace of the Spirit in the soule of man, and the daughter of faith, renewed by occasion of the Sacrament in all true receivers; whereby they are so united unto all that are their fellow members, that they enlarge themselves to all occasions of their good, for the ends of Communion. In this description are sixe distinct things: 1. The author of it. 2. The begetting cause. 3. The circumstance of reviving. 4. The forme or being of it. 5. The act of it. 6. The end it propounds. For the first, I call it a sanctifying grace of the holy Ghost in the soule. Vsually wee plant love in the affections and concupiscible part: But here I plant it in the will of the soule, ascribing to it an higher seate, than an appetite or passion, as being grounded in the choise and purpose of the soule, & planted by a far stronger agent than affections are, and

Sixe things in the descript.

1 A grace of the Spirit.

to

to an higher end. But of this I say the lesse. That the spirit is the workeman of it, appeares by direct Scripture. *Paul* gives it the birthright of all fruits of the Spirit, *The fruites of the Spirit are love, joy, peace, &c.* And the like he saith in sundry places. For the Spirit shedding the love of God into the barren and hatefull heart of man, causeth it to conceive like love to them who are begotten, as that was in him that begat. Hence that of our Saviour. *Thou evill servant, Did not I forgive thee all the debt, even of many Talents? How then oughtest thou to forgive him the debt of pence?* Till (then) the soule be seasoned with the love of God in pardon and holinesse, both to save and sanctifie: it cannot possibly love his brother spiritually. Can a rush grow without mire? Or can love be in us, till a principle of the Spirit infuse it. It is commended by the Lord Iesus himselfe, *A new Commandement give I unto you, that ye love each other.* All the Law is fulfilled in it. Its infinitely magnified in all the Scriptures, in 1 *Cor.* 13. Its described by abundance of both negative and positive properties, all which shew the Originall to bee divine. But especially in the first Epistle of Saint *Iohn*, where it is made first the charge of God. Secondly, the offspring and birth of God, Thirdly, A marke of the Elect and saved. Fourthly, That which especially is occupied about brethren, such as are borne of God, members of the militant Church: All these argue of what kinde and seeede it is; not of flesh, nor of the will of man, but of God.

Gal. 5,22. Rom. 5,5. Math. 18. 32. Iob 8, 11. Ioh. 13. 34. Rom. 13, 9. & 10. 1 Ioh. 3. 11. & 3. 10 & 4, 7. 8. & 5, 2, &c.

To discerne this coine of heaven from all counterfeit stampes in this kinde. There is a deepe vicious love contracted by the fellowship in sinne; *Simeon* and *Levi*, brethren in evill: yea, this is almost as strong and deepe as hell. Theeves have their league, and drunkards their love, union and fellowship, yea, sworne brotherhood. The spirit of error and heresie is strong to linke the heart in love: yea, Iesuites are so knit to their Catholique league, that death can not dissolve it. And yet *Paul* imployes that this may want true love. Men have a garish humour of love and pangs of affection, so that in a moode, they pretend the greatest love, but on the sudden they either stabbe each others, or else hate each other,

Vse.

Gen. 49, 5. 1 Cor. 13, 1.

more,

more than ever they loved. As the bands are which tie men, so is their love. Carnall lusts, gaine, sweetnesse of manners, politique respects to make use of each other, naturall regards, likenesse of manners, or professions, or disposition of soothableness and curtesie derived from Parent to child, or a civill love standing in an entercourse of mutuall offices, (love mee, and I will love thee) or such like; all of them are a sort of love which Religion doth not disanull, but season and subordinate in the elect, to this fruit of the Spirit, even as the powers of the naturall and sensible soule are subject to reason. A Christian hath other love, yet from a better principle of spirituall love.

2 The Parent. The second thing is the begetting cause of it, and that is faith effectuall and unfained. Hence *Paul*, 1 *Tim.* 1.5: saith, *Love proceedeth from a pure heart, and faith unfained*: and as a workeman both makes a toole of his trade, and workes by it also: so faith begets this love, and worketh by it. Now faith in thus worke doth two things. 1. It breedes it, 2. Purgeth it; first it breeds it, and that two wayes. 1, By an infusing qualitie. 2. By a perswading. The infusion of it is this; Faith having possessed the soule with the love of God in reconciliation; diffuseth this love into the facultie of the will, planting it there, and causing the sweet thereof to dwell in it. Christ comes not into the heart without the Spirit of Christ. Now the Lord Iesus his manhood was filled with this grace of love: the Spirit of the Godhead shedding it without measure into him: *That from his fulnesse wee might receive grace for grace.* Looke then what a loving heart, tender, mercifull, forbearing, forgiving, doing good to body, to soule; looke what amiableness, gentleness, sociableness, usefullness, was in his heart, that is shed into the beleever. Now what that was, his whole life shewed: he loved and prayed for his rankest enemies, died for those that crucified the Lord of life, converting three thousand of them at once: hee loved *Mary* and her sister *Martha*, and *Lazarus*, and *Iohn* his disciple most deerely. See Acts 2.22. How he went about, doing good even to all, healing diseases, preaching, converting. This Spirit then of the head is derived to us, to

1 Faith breeds it. Rom.5,5. Ioh.1. 17. See Act, 2.22. & Mat. 11.19. & Luk.7. 13. & 23.34. &c. Act.2.36. Ioh.11.5.& 36.

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be a privy marke unto us, whether wee are his or no: for hee that loveth not, is not of God; for God is love, and hee who loveth, dwelleth in God. Secondly, by perswasion. For this see *2 Cor. 5.14. The love of Christ constraines us, for wee thus judge, &c.* Marke. There is a secret perswasive in this love, to cause us to love one another; and that by judgement and good reason. This is that which *Paul* presses to the *Ephesians*, *Walke in love as Christ also hath loved us, and hath given himselfe for us, as an offring of a sweet savour.* So againe, *Put on as the Elect of God, the bowels of mercies, kindnesse, forbearing, &c.* Why? *Even as Christ forgave you, so also doe ye.* This is a strong dispute from relation of head to members, reaching to all holinesse, but especially to this branch. For what a disproportion were it for us to joyne the body of a Lyon, fierce and cruell, to the head of a lambe, loving and meeke? What villany were it for a man, dealt mercifully withall by his Master, to take his fellow by the throte? If Christ hath destroied enmitie, broake downe the wall of separation, and made peace for me, when I was past hope, how should I love and live with my brother? Christ ought me nothing; but I owe him him my selfe. Should I after such love, ever know any enemie? Or if I should, should not such love as this quash it for ever? If I should live in heartburning, jealosie, bitternesse, and hatred, should I not looke that the sweet morsell of mercy should come out at my nostrils? Hence it is that Saint *Iohn* so presseth this point: *Herein is love, not that we loved him, but he us: Beloved, if God so loved us, we ought also to love one another.*

1 Ioh. 4, 8. & 16. 2 Cor. 5, 14. Ephes. 5, 2. Col. 3, 13. Ephe. 2, 13. Philem. 19. 1 Ioh. 4, 10, 11

Secondly, faith doth purge love from manifold corruption: By name from these eyesores. First, from all partialitie. Wee restraine and limit our love to such persons as wee our selves affect for some parts and indowments: others are not so precious in our eyes; wee cannot affect them, because we see closeneſse, harshnesse, techines, pride and selfe, to abound in them. But love is unpartiall, as well reaching to the undeserving, provoking, as to the amiable (in point of soundnesse, I meane, though extent may differ) and over-comming evill with good: for the roote of it is an higher thing

Secondly, faith purges it. 1 From partialitie.

thing, than selfe-love, and drownes all distastes in him, that
2 From inconstancie. forgat all our injuries and died for us. Secondly, from all inconstancy. Every foole loves in his moode, while the pang lasteth. But as the torrent is soone up and soone downe: so it is with many lovers; they are either as high as the skies, or as low as hell, either men are the best with them, or worst living. Whence is this? from their fickle heart, which wants a bottome. Love causes the soule to be firme, constant, equall; and
Gal. 4. 18. if occasions be offered of any breach, it soders yet up betimes,
3 Folly. that they grow not deepe and incurable. So thirdly, from all so injudicioufnesse, and error. Love is wise, imparting it self, as it sees the Object require: it is not alike to all. There is a false and counterfeit love in some men, who out of either a weakenesse, or formality of curtesie, will impart themselves to such as they meete with very gently: and a man would thin ke this came from a deepe habite of love: But if ye observe them, it commeth from a slightnesse and emptinesse, for they will impart themselves to all alike: The best Divine in a countrey, and the veriest Ruffian shall share equally in their affections, no difference. They will be liberall to good causes, but so they will to bad and base ends also. What a fulsome love is this? What amiableneſſe discerne these in the object of their love, who can love the hatefull and to be abhorred, as well as the best? Fourthly, from all weakenesse and suspicioufnesse.
4 From weakneſſe. There is in some tempers a marvellous jealoufnesse, which makes us so conceited, that the least toy, or wry countenance, puts them into a new frame; when as yet the occasion conceived, is meere nothing in all the world. Melancholy may afford some seede to this ill humour, but pride is the fomenter of it, and selfe-love the nurse. It is enough that these men thinke themselves slighted, or wronged: it skills not whether they be or no: conceit affords realneſſe sufficient. But this love is too rough hewne to couch close in the building of
1 Cor. 3, 16. communion, Candor and ingenuousneſſe of spirit, loth to think ill of that which is so, (more than needs must) but abhorring it, when no cause is, and rather striving to interpret all
5 From streightneſſe. at the best, is a more meete stone, to lie in this frame. Fiftly, all streightneſſe and (as I may call it) hide-boundneſſe of spirit

spirit: many Christians are of so dry a temper, so narrow-brested, that their love lyes onely in a course of slight trifles; they thinke it a superfluity to love in any other measure, than that they may feele no vertue to goe out from them to others. They cannot beteame any, the enlargement of their bowels: they thinke it waste, to breake a boxe of oyntment upon thee teete of the Saints: But if any shredds will serve, such shreddes as they can part with, and feele no losse, yee shall have from them. This causeth them to bee uncomely members in the Communion of Saints, and their love to bee odious and unsavory: for love is as her object requires, where an ounce is needed, a dramme shall not serve the turne: (within her power) a pound is as ready as a shilling, or a shilling, as a peny. O yee Corinthians (saith *Paul*) I am enlarged unto you: becaus I love you, I can beteame you any thing, even my owne soule; so, love is bountifull and not shrunke up as a bottle in the smoake. Sixthly, all selfe and selfelove, the very bane of communion. When men will alway see some such addition to the grace of a man, that although hee seeme to love for grace; yet except there bee some other by and squint ayme, of sweetenesse and curtesie, of Pleasure, gaine, reputation, or that which some way satisfies it selfe, alas, their love is cold, and falles off. Such shall bee markes in their eye, as will prayse their gifts, or lend them as their needes are, or doe them good offices so as they may serve their turnes. But for others, they are not very forward to seeke them. Whereas true love is selfe-denying and cleane handed: Sets heart where God sets his, and although (as the case may stand) offices of love are due and owed, yet for those respects, a good man abhorres to love; and loves for that excellency of grace which hee beholds. That sparkle of divine nature which shee can discerne to shine out of a soule, in any kinde, as Humility, uprightnesse, faith, mercy, innocency or the like, are the Loadestone which knits them and drawes them together. Seventhly, pride and vaineglory. For many there are, who thinke themselves so compleate

Iohn 12,3. 1 Cor 13,4. 6. From selfe. Psal. 16,2. 7. From pride.

Rom. 11, 18. as if the body held not them, but they it. They are too proud to have entercourse with others, of all rankes: They must be very choise and peculiar Divines of great fame and worth whom their love must honour: But if of a meaner sort, they have no edge to them. Their love is as proud as his, in Saint *Iames*, who sayd to the gold ring and Pearles, sit thou heere, as deserving my love: But to the meaner man, sit thou at my foote-stoole! Oh! Saith the Apostle, is not this to have the love of our Lord Iesus in the acceptance of persons? Others out of singularity affect new opinions by themselves, weary of the old grounds of truth, as too meane for their curious and fine wits, and thus bring in schisme and faction in steed of peace and consent in the Church. Others are sicke of a Præsident and stiffe selfewilledneese, so that looke whatsoever they have once vented and broached, bee it never so unsound, yet they will stand out in it, and what they have written they have written: whatsoever confusion they cause thereby. So also, others are so vaineglorious, that either they must sway and rule the rost, in what companyes so ever they become: if they bee not attended onely, their gifts and parts admired, and all cry Grace, grace, to their opinions, (though they disdaine the gifts of others better than themselves) all is marred; Whereas love is humble, thinkes better of others than it selfe; in giving honour, goes before others, and is equally minded to those of lower degree, moderate in her tenets, willing to submit to any that shew better reason. Eightly, censoriousnes, For then if they see any goe in any other way than themselves, they never enquire into their reasons, much lesse forbeare and sympathise them in their (supposed) weakenesse, but condemne them presently, unheard, and unknowne: Whereas love is supporting and tender, chusing rather never to eate flesh, than to offend the weake: But some if their conceit bee crossed, (though never so mildly and with reason given) yet with a prejudicate heart, forestall their intentions, suspect and shunne their persons, and judge them instantly for refractary and opinionate. Not remembring that so it hath ever beene, and will bee in the Church, that in some particulars

Iam. 2, 1, 3.

1 Tim. 1, 4.

Rom. 12, 16.

Iohn 19, 22. Gal. 5, ult.

1 Cor. 13.

Rom. 12, 10, and 16.

2. From censoriousnesse.

Gal. 6, 1.

1 Cor. 8, 10.

ticulars which some allow, others will streine and scruple: and therefore such should be forborne and tendred so farre as may stand with the common peace.

Lastly, and especially dissimulation. Other vices seeme to teare the coate, but this to stabbe the heart of communion: Therefore *Paul* chargeth that love be without dissimulation; let there bee no false brother, who under colour of love, should undermine his brother. 9. Dissimulation. Rom. 12, 9. 1 Iohn 3. 18.

Paul also saith, All have not faith: hee meanes there, fidelity to bee trusted: sound to God and his brother. Such as can say to their brethren, I am as thou art, and my horses as thy horses: I am weake in my love, but sure and true; Whereas it is with many as it was with *Ioabs* sword. Its sometime in and sometime out. They are not true and constant in their love, yea many, their tongues are ready to jangle, and their feete to carry tales against those whom they will seeme to love and honour; belike hypocrites, they speake faire words, and their words are as smooth as oyle, but their tongues are as swords and coales of Iuniper: yea themselves as *Ioab* taking *Abner* and *Amasa* by the beard in great love and with the other hand, shed their bowells to the earth. These are some few of those many distempers which faith purgeth love from, or rather them who professe to love: By the which judge of the rest. 2 Thes. 3, 2. 2 King. 3, 4. 2 Sam. 20, 10.

The third point is, that this love is to bee revived at the Sacrament. Hence its called Sacramentall. No winde of an Ordinance, but bloweth good to love: for all are (more or lesse) sanctified to this purpose. Sweetely sayd the Psalmist. *Oh, how good and comely a thing it is for brethren to dwell together!* Meaning, that as cohabitation is a great improover of civill love: so the house of God in which Gods weatherbeaten servants in this world doe meete together, is a singular band and provoker of love. When they consider one God, Christ, Spirit, truth, one baptisme, one Supper, one hope, one faith: (all which the Ordinances of word, prayer and Sacraments doe exhibite) oh! how doe they conceive heate of love, before these rods? But above all, the Sacrament of the Supper 3. Point reviving of love at Sacrament. Psal. 133, 1. Eph. 4, 5, 6.

is ordeined for love. So saith *Paul,* The bread which wee breake, and the wine which we drinke, are not they our Com-
1 Cor. 10.16. 17. munion with the body and blood of Christ? And what of this? Marke how hee inferres. For wee being many are one bread, and one body: for we are all partakers of one bread. Many wheate Cornes and grapes doe not more partake of one loafe and cup of wine, than the Receivers doe of one Christ. So that next our partaking of him, wee partake of each other, and that under the most reall Symboles of Communion. The Papists may in this teach us, who when they have any villany which they would most combine and secret themselves in, come to the Sacrament. In this (I grant) basely, that they stretch it to strengthen hellish communion. But well, if by it, they did provoke themselves more to serve in love, to bee
Psal. 122.5. faithfull and painefull for each other. Therefore the Psalmist speaking of the union of the Church, addes, There are the thrones of discipline: and assemblies of Religion; as if they were the sinewes of it. And who is hee (that is not utterly debaucht) whose heart hath not this instinct, that the Supper is for love? Vse having prevailed to call it, The Communion. Witnesse the Conscience of the worst, (though rotten) who then count it a mayne thing to be at amity; though it bee but while the day lasteth.

The 4. The forme. The fourth point is the forme and effence of love. That is, Vnion. Ierusalem is as a Citty compacted; that is, dwel-
Psal. 122.4. ling close; noting that love takes all joynts and compacts them together. Not onely them whom other bands of nature, civilnesse, or family hath linked, but, such as are otherwise strangers and farre off. Hence the Prophet saith,
Esay. 11.6. that under the Ghospell, the lambe and the Lyon should feede together: (that is, put off their contrariety) and the little childe shall then put his finger into the hole of the Cockatrice. So *Paul,* Hee hath reduced (or contracted)
Eph. 2.15. all into one by his death, making peace, and destroying enmity; All both in heaven, earth, and under it, being brought to a league, either to love; or not to feare each other.

Either

Either so findes, or makes one. As the soule makes the body one by the band of the spirits: so doth love make the members of this spirituall body, one. One soule, one mind, one heart, one fellowshippe was in the Primitive Church, yea even one wealth, as then occasion required. Note this then, The being of love is union: be there never such disproportion of particulars, for yeeres, gifts, birth, wealth, place or manners; yet this grace makes all unequalls, equall and one. There could not else bee such a sensibleneese betweene the members, such sympathy, likeneese of minde, of heart, of course, if this were not. One spirit causes them (though so farre off as England and America) to be one. Wee know a member cut off, feeles no more the welfare or paine of the body. But union causes each toe to be afflicted with the affliction of the legge, thigh, backe or head. All are knit by the mediation of fit joints, sinewes and bandes into one, and therefore greeve or joy in each others greefe, or welfare; yea, doe but cut off these Pipes of union and sensibleneese, and what becomes of that instinct which sends every member about the others busineese? The foote to goe, and the hand to worke for the good of the whole? Act. 2. 46. Ephe. 4. 16.

The fift point, is the Act or exercise of love. This stands partly in the negation of all opposite vicious dispositions, as, wrath, crying, bitterneese, sullenneese, envie, rejoycing in the evill of others, heartburning, contention, quarrels, jealosies, uncharitableneese, unmercifulneese and the like, of which I spake in the act of faith purging: and partly in negative acts as occasion is offered. For instance; hiding of a multitude of sinnes when they may bee hidden: passing by offences both in word and deed, concerning our name, or goods, so farre as may bee: if necessity require that wee (by law) seeke defence of both, then that still the heart looke at her owne honest cleering, rather than at any personall revenge: not interpreting things lefthandedly, (an heathenish quality) but as fairely as possibly they may bee construed: So also forbearing the feelineese, weakeneese, and lesser measures of other mens graces: their techines, errours and follies. Waiting to see the end of a thing: not so rejudging The fifth. The Act. Col. 3. 8. I. Negative. Iam. 5. ult.

Eccles.7.10. Ephe.4.32. persons, intents, events, rashly: Forgiving such as have offended us, whether in their heate, or coole bloud, especially if we finde them ready to seeke it by making amends, abhorring implacablenesse, yea and this often, not to seaven times Matth.18.22. but seaventy times seaven: even as wee our selves would bee Matth.6. heard in the like from God: So also, moderating of justice in Matth.18.35. case of strife, vantage of Law: Extreame right may proove extreame wrong. When a poore man then is fallen into our hand, we may not deale in the hardest manner; cause all creditors to come about his eares and to undoe him: or take for pledges, his Bible, his garment, bed, milstones, bread, &c. Add 6. Position. to these others of like nature. Secondly, love extends her selfe to all such Acts of communion, as she is occasioned unto: and that first, both in maintaining of those inward graces of the Col.3.12. spirit which should put forth the soule unto them, as tendernes, painefulnes, long-suffering, amiablenes, mildnes, curtesie, thankfulnesse, kindnesse in mutuall offices, plainnesse, largenesse, humblenes, & whatsoever of such quality. 2. As also practise and exercise of loving actions, 1. Either to all, as to hold peace with them so as is possible (with good conscience:) and to helpe, pitty and releeve their bodies or soules, though they deserve the contrary: for there is an holy overflow of love in the godly, even extended to such as are without, that their hearts may be Ephe.6.10. broken: of this sort are these; Vsefulnesse in common life, (for Iob 5.7. a righteous man and a good man should goe together) readinesse to assist, advise and protect the shiftlesse and wronged against their encroachers: as *Iob* was the poore mans sanctuary: Iob 31.16. especially of Orfans and widdowes, whose low hedge is soone trod downe: And that by free counsell, riding, writing in their defence, if need bee. So, neighborly offices. 2. Or else, (and that especially) to that houshould of faith, our fellow brethren: and those either neere hand or remote; For the love of the faithfull bends it selfe to God himselfe: But as *David* speakes *Psal.*16,2. because it extends not to him, therefore it returnes upon those whom hee hath made his Attornies to receive it. First, for Particulars we must know, nothing can act beyond it owne spheare, and so the love of the Saints shines most beautifully within her owne præcinct: I meane to them whom

she

she is neereſt unto in place and alſo in compaſſe.

1. To the perſon of Gods Miniſter, his name, eſtate, and welfare; to maintaine, countenance and aſſiſt to their uttermoſt, eſpecially in ſtreights, ſickneſſe, and other neceſſities, and to expreſſe our ſelves towards him, as under the greateſt proſperitie. To the Miniſter. See Heb. 13,17.

2. To the perſons of ſuch faithfull ones as offer themſelves unto us, by occaſion of travell or buſineſſe; that we be harbe-rours unto them, and make much of ſuch, eſteeming their fellowſhip farre above our welcome. But it is now growne to this, that (as that Levite at *Gibea*) ſo a goodman if he lye not at an Alehouſe, may lye in the ſtreetes. An ill ſigne. 2. 2 People. Heb. 13,2. Rom. 12,13. Iudges 19. 15.

3. To thoſe Chriſtians among our ſelves who are decayed not by their ſinne, but the hand of God, as fire, ſickneſſe, or the like loſſes (beſt knowne to ſuch as are neereſt:) and therefore more concerning ſuch than ſtrangers, who may eaſily bee deluded. And this to be done in ſeaſon before the breach be too farre gone; at which time a ſhilling may doe as much good as ten, after. 3 To Chriſtian neere uwellers.

4. To the bodies in generall of all poore Saints whom wee muſt alwayes have among us in ſteede of Chriſt himſelfe, to diſcover what ſpirit of love is in us, Towards whom we muſt ſhew love, frankely and freely, beteamingly and cheerefully, in all ſimplicity, with bowels, that is, abundance of compaſſion to ſixe and ſeaven, diſperſing not grudgingly, upbraidingly, or niggardly. To theſe true poore not onely rates for collection are due, (as to all) by the Law, but ſeverall and privie mercie. Now heere, as the bodily diſtreſſe lyes in ſpeciall, ſo doth mercy draw lines from the Center of Gods Commandement, (To doe good and to diſtribute and forget not. Caſt thy bread upon their waters, &c.) to each neceſſity: one love extending it ſelfe to many operations, according to judgement. If ſhe beholds the tattered or naked, ſhee earnes to cloathe them: if the hungry, to feede them: if penyleſſe, to money them; if ſicke, to viſit them, if impriſoned, to comfort and releeve them: or howſoever their ſorrowes are, in their credite, ſtate, poſterity or the like, to ſuccour and ſtand by them. So againe (and moſt of all) to the ſoules of the faith-ſoules, 4 To the bodies of Saints. Iohn 12,8. Rom. 12,8. Rom. 12,13. Heb. 13,16. Eccleſ. 11,1. Mat. 25,33,34. 5 To the

full; to extend our charity according to their needes. Not each one tending himselfe and looking to his owne private welfare of soule; but to see that the commonwealth of Soules prosper. And heere love is full of eyes, towards the weake in knowledge, to enlighten them as *Aquila* did *Apollos:* Toward the offensive to resist and reproove them sharpely, as *Paul* did *Peter*: towards the fallen either by weakenesse, to restore them and joynt them, *Gal.6,1.* or by revolt, to gaster and recover them: to comfort the sad, to warne the unruly, and to exhort and quicken the weake and staggering. Generally by good example to walke so unblameably toward all, that the bad may be daunted, and the good hartened, built up and furthered in their most holy course.

Act.18,26. Gal.2,11. Tit.1.11,13. Iude 23. 1 Thes.5.14. 1 Pet.2.12.

2. Generall.

Secondly, as a fountaine narrow at the spring, diffuseth it selfe in her passages; So love: she alway begins at home; yet enlargeth her selfe to them that are a farre off: even the whole Church in the corner, in the country, in the kingdome, in which she liveth: yea further, even to other lands and the Churches thereof. One spirit possesseth the whole body for each members good, and each member for the good of the whole, and that both for outward and spirituall good. For outward, that all promises of prosperity belong to the Church: So if it seeme good to providence, shee may enjoy them. Thus *David Psal.* 144. 12. prayes for this, That our sonnes may be as plants, our daughters as polished stones: That our garners be full, our sheepe plentifull, our Oxen strong: and no beggers in our streetes. But especially love lookes at the inward prospering of the Church; that it may goe well with it, that the kingdome of Christ may be set up throughout it, farre and wide. And therefore first shee mournes for the spirituall sinnes of the whole body, especially those that threaten her ruine; dally ance with the word, contempt and profanation of Ministery, Sabboaths and ordinances, declining from the power of godlinesse; chusing to serve God for forme, secretly looking towards Popish trash, as being weary of sound doctrine. Secondly, rejoycing to consider that the Lord hath yet reserved to himselfe many, whose hearts are upright with God, holding their first love entire, and their zeale unspotted with

Diffusion of love.

2 Thes.1.3. 3 Iohn 2.

Psal. 122.6,7. Dan.9.7. Ezra.9,6.

with the filth and dregges of the age and time; serving their generations, as *David* did, *Act.* 13.38. Thirdly, sorrowing to see the distresses of the Church abroad, to heare of the sad disasters that are; the darke wayes of providence, the disappointing of our hopes, the mourning of Assemblies, the unfruitfulnesse of ordinances, the streightning of the Spirit, the dissipation of sheepe into the remote corners of the world. Lastly by faith, holding the promises, that concerne the Churches victory, as, that shee shall possesse the gates of her enemies: *The gates of Hell shall not prevaile against her:* shee shall arise even in her falling, and shall see light in darkenesse: untill at last the Lord plead her cause, execute vengeance against her enemies, head and tayle, branch and rush, and bring forth her light as the morning. This for the fifth point.

Esay 63.15. Zeph. 3.18. Micah 2,7.

Matth. 18. Micha 7. 8, 9.

The sixth and last is the end why love doth thus act it selfe: All these passages of love, although they convey in them some good to the body and members: yet looke at a further thing that is, the edifying it selfe in love; and the finall welbeeing thereof in this vale of misery. Concerning which, and the encrease of grace in the body and members, the Reader may looke into my Catechisme in the Article of Communion, and there helpe himselfe. And this be sayd of these six grounds, by which this grace may be the better understood: and according thereto, try himselfe, if hee be wise. Which worke, though I might have spared: yet knowing that weake ones as well as strong may meete with my Booke: I will (after I have grounded the point) come to application, and among other uses to examination.

The 6. The end.

Now the point then, this it is, Love thus described is a necessary grace for the Sacrament. And it appeares first by proofes thus. The Analogy of the Passeover, which the Lord commanded to bee eaten in one house: Not onely least the Lambe should bee broken and divided, but rather to typifie this Sacramentall love and union betweene those that received it. Againe, whence was that, That no bone of it should bee broken? Surely not onely to typifie the Lord Christ, that hee that enjoyeth him, enjoyeth him whole: But

2. Generall the proofes.

Exod. 12. 3. Num. 9. 12.

Exod. 12. 8, 9.

to

to shew also, That those who will bee bone of his bone, and make him their nourishment, must be whole, unbroken, and unshattered in their Communion: as wee know his seamelesse coate was another type of this want of rupture and division, in the Church. In *Psal.* 133. *David* is ravished with love and amity of the Church in the use of the ordinances, of which this was one. And what saith he? Oh how comely and good a thing it is for brethren to dwell even together? Even to come together as one man! And hee resembleth it to the fragrant oyle of *Aarons* consecration, and the fruitfull dew upon *Hermon* and *Zion*. Yea, even those love feasts as badly as they were used, yet intimate that Ancient Churches desire to nourish Sacramentall love. And that text of *Paul* 1 *Cor.* 10, 18. Who by this Sacrament, and the elements thereof, presseth Christian love (as in *Eph.* 4, 5. he urgeth it by the Oneship of God, Christ, baptisme, and faith) doth cleerely proove it. The bread wee breake, made of many graines, the wine wee drinke consisting of many grapes: what is it but our love and fellowship in the body? And one speciall proofe must not be forgotten: Reade, *John* 12, and 13, and 14. Where Christ exhorted his Disciples about sundry things, immediately before the Supper: This is one of the many and oftest urged, that they would obey his new commandement and love one another. Have peace in your selves and each with other. Five or sixe of such passages there. And the Evangelist doth not so expresse that consent and love of the Church in this Sacrament of breaking bread: But hee inferreth strongly thereby, that it was a peculiar grace to be brought thither.

Psal. 133. 1.

2.

Reason 1. For why? first whereby shall the soule more comfortably satisfie it selfe about the truth of her faith, than by this love? for faith worketh by love. The workeman and his tooles goe alway together.

Reason 2. Secondly, by what shall wee testifie our soundnesse of judgement, touching the way of Gods communicating himselfe unto each member, by and through the body, than by comming to receive in love as well as in faith? And how can they better declare their humilitie than by this, That they acknowledge, The roote beareth them up, not they it?

But

But the third reason is chiefest: The Sacrament conteyning the very instruments, bands and cordes, by which the Lord Iesus reconciled his Church to himselfe, to make it one, *viz.* his body and blood, who should dare to defile it with enimity? Even Heathens themselves loathed ceremonies in their worship, repugning to their institution: As to admit of dwarfes to *Hercules* his sacrifice: To suffer such to come to *Bacchus* his feasts as were too sad; to *Venus*, who affected virginity; to *Saturnes*, who were not sad and solemne. What comelines then shall the Lord looke for at his Sacrament? That all who come to a Sacrifice grounded in love, should not dare to come in bitternesse, and so defile it? *Reason 3.*

Fourthly, if all other ordinances doe so absolutely urge it, that else they are marred, how much more this? Looke two texts, one in 1 *Tim.* 2. 8. *Lifting up pure hands, without wrath.* And 1 *Pet.* 2. 1. 2. *Where all such as covet the Word, are bidden to cast off all superfluitie of malice and wrath, and envies, &c.* Now if this be so necessary for all, how much more for this? *Reason 4.* 1 Tim. 2. 8.

Lastly, the conscience excusing us in this, that wee bring love, doth also leave us well appayd in sundry things of farre greater consequence: As that we love him who begat; That we are borne of God, that we are verily Christs disciples, that we are passed from death to life, with an 100. more. Now he who hath evidence of all these within himselfe, how sweetly may he sit at the Sacrament, not onely with Saints, rejoycing in their mutuall welfare, but even with Angels? So much for Reasons. *Reason 5.* 1 Ioh. 3. 14. 1 Ioh. 4. 7.

Now I conclude with the uses of the Doctrine. First, let it be terrour to all that dare abuse the Supper by comming to it without this Sacramentall grace of love. And (to terrefie them by degrees) they come in the fore-ranke that cloke their treachery and villany both in their owne hearts, and against others, under this ordinance. Iesuites establish their trayterousnesse against Princes, States and Common-wealths, by this meane; and digge deepe to hide their counsells from God and man. As *Iacobs* sonnes used the present of circumcision, and *Judas* covered his treason by the Passeover. *Iezabel* hers with fasting, with impudent faces, being yet full of murther and treason: 3. Generall. The Vses. *Use* 1. Branch 1. Of Terrour. Gen. 34. 19. 1 King. 21. 9. Matth. 26. 26.

Treason: but in stead of secrecy, he exposed himselfe to a desperate conscience, that could not repent; that so hee might goe to his worke without checke or feeling: and so his eating the sop was costly. So shall the Sacrament be to all such as under their receiving it, do hide their griping, usury, unmercifulnesse; For who (thinke they) will judge us such in the second Table, seeing us to be so devout in the Sacrament? Doe yee not see (say they) how folke balke the Sacrament, when they are come to it? But alas! wee goe through stitch with it. It is true, so yee doe, if that were the worst if yee were as ready to be purged of your rancor and malice; Then I would say yee had put on a breastplate indeede of proofe; But now yee are armed with a paper defence, which conscience and the wrath of God will shoot through one day. Clense your hearts yee sinners, and purge your hands yee hollowly minded. Lay away your colours and plucke off these mufflers of uncharitableness; and so yee are allowed to compasse the Altar of God with washen hands and in innocency of love. Agree with your Adversary not onely man but the Lord quickly, soder not nor equivocate, but deale sincerely. Empty out all filth and turne the bottome upward, that yee may bee the children of him who as an innocent Lambe shed his blood for enemies, that you might not know any save his. This feast of the Lambe will bee a costly feast to you, that want, nay cast off this lappe of the wedding garment from you.

Iam. 4. 8.

Psal. 26. 6.

Branch 2. Secondly, terrour againe to all who basely blanch over their owne conscience, by seeking a kind of peace and good will betweene themselves and their enemies just before the Sacrament. Not for true reconciliation as if they desired that, but to keepe in the Sacrament from comming out at their nostrills: Oh yee wretches! yee defile your seives wilfully in the things yee know. Not much unlike that Iew who being under feare of breaking the Sabboth in taking ship, and yet willing to goe, hired a Turke to thrust him into the ship, mocking his conscience. Who hath taught you thus to paint the outside of your rotten Tombes of hollow love, with such varnish, knowing the inside to bee as it is? For no sooner

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is the Sacrament over, but yee returne to your vomit, to your former jarres and quarells, and so weare your sinne as a marke upon your faces for all to see, and for the Lord in wrath to curse you, saying, Never grow love from such rootes or trees of bitternesse any more, such as proclaime their sinne as *Sodome*.

Thirdly, terrour to all such, who (although their lives swarme with the sinnes of selfe-love, rage, envy, talebearing and unpeaceableness, yea grinding the face of the poore, &c. yet, they dare wipe off all crummes from their mouth, and come to the Sacrament. Nay some are so empty of this heart of love, that with him in S. *Iames*, they dare dally with love, and say to the needy, Be warmed, cloathed, and fedde, yet themselves give them nothing. Others there are of a curriish and Nabalish disposition, that their oyle of love is not sufficient for their owne Lampes, but most chorlishly deprive even such of their due who are of their owne flesh, as drunkards, &c. Oh monsters! how dare yee lift up your head before the master of this feast? and crucifie againe him that dyed for such traytors as your selves? How dwelleth Sacramentall love in such? Oh be feared from thus adventuring any further! Come no more O yee fearefull spotts of assemblies, into the holy place, in which Christs body and blood are offered: least as dogges yee catch at them, and bane your selves! Pray (if possible) that these wickednesses may bee forgiven you. 3. *Branch.* Iam. 2, 16. Iude 12. Act. 8. 22.

Fourthly, all such ungodly youths, men or maydes, whose practise is (in Citties and great townes) to turne the day of the Sacrament into a Sacrifice to *Bacchus*, and spend five or six houres of the Sabboth in junketting, Chambering and wantonnesse, tossing of pots, eating of deinty belly cheere, playing at stooleball, barley breake, dancing and such base behaviours. If yee aske them why? Oh say they, we have receaved too day, this is a merry day with us! But if a Turke saw yee in this your holy day worke, what manner of God would they thinke yee serve? And this is a more woefull blindnesse, because sometime both Minister and cheefe of their parish (not to speake of their governours) encourage them 4. *Branch.*

them to it, and have no sence of any sinne: but thinke it a very fine way to make youth love well together! Oh yee prophane creatures? Doe yee despise Gods holy bands, to bring in your owne rotten packthred? and doe yee turne his sacred ordinances into such scurfe? If ignorance and base custome be the cause, be informed: if prophanenesse, bee also terrified; God will not be mocked. To conclude the whole use, seeke the remedy of all this: There is hope if yee bee not hardned; seeke to know your enmity with the Lord himselfe, and get his love to be shed into your soules, which may constreyne you to love his people, and so come to the Supper and welcome. Despise not this my counsell.

Gal. 6.7.

Vse 2. Reproofe.

Secondly, let it be reproofe even to Gods owne Servants, and likewise admonition to search their hearts and lives for all this sowre leaven of false love, and venom, which many of them dare suffer to clogge them from Sacrament to Sacrament: Though perhaps they keepe the sore sweet, and so that it festereth not, yet they are very careless in casting out that bitter roote, which daily springeth up and defiles them, through their pronenesse to fall to it, Oh! true love is a jewell indeede, not every Merchants portion nor easily preserved when it is gotten! Loth I grant we are to be noted for so unsociable and loveless ones, that none can live by us, unfit for a Church or a Commonwealth; yet the Lord onely knowes what secret rootes and rindes there abide still. Oh! we should not top out the cheefe of the sheafe onely, but thresh cleane, and fanne our selves throughly of this scurfe! Having escaped a gulfe wee should be afraid of a shallow! Oh how should wee breake our hearts to thinke what pettishnesse and waspishnesse we walke with in our familie, among wife, children and servants? What pride, vaineglory, unkindnesse, unforbearance doe wee utter therein? What crossenesse and heartburning among neighbours, if it be but for their fences and cattell? What buying and selling of each other for trifles? Oh Lord, if others of thy people did not more good than I, in releeving poore Christians, and upholding good causes, all must needes goe to ruine! I feele what a weake proppe I am! I live as if at my death I should dye undesired! A clod of the earth, and bundle of selfe-

love,

love, borne for my owne use! Wit I have enough to bite in all fruits of love, but none to utter them with bounty and beteaming! And some of us are so grosse as to thinke that good workes are but boastings of our goodnesse; as for us we will renounce them, and be saved by faith! God keepe mee from thy salvation! Learne poore wretch, That faith alone justifieth, but is not alone in her fruits. Others of us if wee be of any use at all by our love, yet are puffed up in conceit of our worth and service, and how much other hang upon us, and how little we upon them; whereas we should serve them in love, and feele no vertue to have come from us! How many of us are farre from ripping up the seames of our soules, from distasting of such as cannot brooke us? How soone are wee weary, and by one act of love, thinke our selves exempted from many? how many partiall have wee? how rare and odd ones are they whom we can affect and humor! Oh cast up these morsells, deare friends, and let all our receivings be with the unleavened bread of sincerity,

Thirdly, let it be exhortation and examination, both to get and receive this grace at the Sacrament. First get it: goe over those six branches before, and by Prayer, importune the Lord to blesse the meditation of them for the breeding of love unfeigned in thee. Thinke not the Sacrament to be a breeder of it: That onely by faith is there improoved and nourished. And secondly, revive it at thy comming to the Supper, as thou wouldst come from it with cheerefulnesse. Some few rules I have heere set downe for thy tryall herein. *Vse 3.* Exhortation, and examination.

First, If thy right hand flatter thee not, and know not what thy left hand doth: that thou hadst rather do many kind offices of love, though none should know of it, than neglect one of them when thou seest God calls thee to it. Tryall 1. Matth. 6, 3.

Secondly, If thou canst truly say, Thy soule hath not what it would, neyther doth any blood runne aright in thy veines, so long as thou knowest the Church or any cheefe members of it to lye under distresse; although thy selfe dost swimme in prosperity. Thinke of *Nehemiah* and *Uriah*. Tryall 2.

Thirdly, If thy heart will not suffer thee to rest content with thy plodding about thy affaires and businesse; except thou can Nehem. 2. 3. Tryall 3.

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in the midst and sweetest thereof, breake off and say, Now doe I neglect the service of my time, and so returne unto it. As *Ioseph* full of affections to *Beniamin*, sought occasion, and cryed, Have every man from me, and so fell upon his necke.

Gen. 45. 1.

Tryall 4. Fourthly, If the love of God shed into thy heart, bee so sweete and make thee so well apayd in thy selfe, that thou feelest a pretty ease in dispensing with the base affronts and wonges of ill affected ones, or persons who discourage thee: That by this peace passing understanding, thy heart is so loathed, that thy froward, sullen qualities, and those darts of hatefull thoughts are even quenched in this blood of thy satisfier. Also when thou findest thy enemies so displeased, that thou canst not reach or win them by all thy love, yet even then thou art so farre from wearinesse in weldoing, that thou desirest to hooke them in by thy prayers, begging their conversion rather for their owne good, than to be quit of their injuries.

Phil. 4. 7.

Tryall 5. 5. If in the desire of the subversion of the implacable and impenitent enemies of the Church: thou dare not forestall the Lord, or teach him when to send fire to consume: but submit thy judgement and will to the secrets of Gods judgement, who onely knowes the measure of their malice, and the incorrigiblenesse of their hearts.

Tryall 6. 6. If we dare not rest in a propensenesse of our constitution, to be curteous, loving and usefull, (which may come from nature and selfe-love) or onely loath currishnesse & harshnesse out of a morrall distast, and cannot rest, till we can proove that our love is not from the will of man, or from flesh, but from God.

Tryall 7. 7. If when wee feele our base hearts streightned in the Communion of Saints; then we can even be revenged of our selves for it, and can with defiance cast off our owne ends and shreds rather, which keepe our hearts in bondage, than shrinke in any loving affection or service to which God calls us.

Tryall 8. Gal. 4. 14. 8. That our loves channell runne as freely and beteamingly to the Ministers of God or others, when they are disabled by age or other infirmities from their former abilities and employments, as when they improved themselves to the uttermost, and wee rejoyced in their light.

Tryall 9. Act. 20. 35. 9. That wee count it a farre greater mercy that wee give, than

than if wee receive. Being a kin to that excellent Church of Macedonia, whose grace was this, to esteeme the Lord farre kinder in lending them an heart to give to Ierusalem, than Ierusalem it selfe had cause to bee thankefull for her releefe. 2 Cor. 8. 1.

10. That in the presence of God we can finde, that the very approach of the Supper, summons our hearts to cast off all such opposition to love, as hath crope into our bosomes: blessing God, that it is a correction day to us: finding in our selves, upon, and after the Sacrament, our love and communion to be as a spring-tide in us. Triall 10.

11. If the Lord hath given us an heart to beare downe all discouragements of love from without, and all carnall objections from within, which might weaken it. As that wee doe but flesh our enemies against us, and make them more bold to insult over us, by our lenitie and forbearance, than if wee did deale with them as they have done with us. That they are of a dogged base nature, and will not bee wonne with any love; that no flesh and bloud could containe it selfe in so personall, so bitter, and hatefull provokings, and wrongs, &c. The like cavils wee have against all other actions of love, as giving, lending, &c. So in Law cases, if we be led by the rules of necessitie quitting of our selves from injuries which else we could not; also love of peace; serving providence for the manifestation of right; and although we be losers, yet resting in Gods will, and learning to deny our selves, to be more patient and content to offer and waite upon him who will pleade our cause: abhorring all covetous, or reuenging ends of our owne. Many more trials might have been added; but I referre the Reader to the former grounds to helpe himselfe. Triall 11.

The last use is consolation & encouragement to Gods people of two sorts. First, to all such as walke in love, and make it their path and way. Many a good Christian will say, I cannot boast of many evidences, but this I thank God, I can say, that my heart goes with the cause of God, to his religion, covenant, Ordinances, I love the Saints, &c. My affections and endeavours go that way; yea, when I cannot goe, yet I can creepe and methinkes *Vse. 4.* Consolation. Branch 1.

the dogge of a good man is welcome for his masters sake. I abhorre that selfe-seeking, and selfe-love, which reignes in the world, I practise compassion and love to all, both meane and great, knowne, and unknowne, neere and farre off: and my prayers are cast in as a lot among the prayers and petitions of the Church. I desire no welfare save in hers, and as she fares, so doe I desire to doe. Oh! rich soule be comforted. The Lord hath set his marke upon thee, and called
Esay 62.4. thee *Hephziba*, one in whom his soule delights, his Love, his Dove, his Vndefiled one. Thy name is as a precious ointment, therefore the daughters follow and love thee. By thine example many have lost their brutish and savage qualities, and bene taught to feede with Lambes. They say of the *Panther*, that she hath so sweet a breath, that she allures all the beasts to her thereby: So that hereby she hath her name. So is it with thee, the savor of thy amiableness, shall honour thee whersoever thou becommest till at thy death thy workes shall follow thee. Though the Scripture be witten, yet as the name of
Marke 14.9. Act.9.9.36. & 10.2. *Mary* that annointed Christ, and *Dorcas*, and *Cornelius* are in the word, so shall thine be in the Church. Oh! enjoy thy selfe and come to the Sacrament with comfort, for the Lord Iesus stands there ready with open breast to welcome thee.

Branch 2. Lastly, it may also affoord encouragement to such as feare themselves in this triall of their love. And I confesse (as the manner of the world now is) there is so little practise of this grace to be seene, that it were enough to quench the love of the first. Therefore I wonder not to heare so many to complaine of crackes and flawes in their love, and to see that men learne to halt, of them that are lame, to be froward with the foward, sullen, testy, unkind, and unthankefull, with such as are so. Thy complaining therefore of thy selfe is just; yet beware lest hereby thou debarre thy selfe of the Sacrament. Tell me then, Art thou heavy to feele such scurffe in thee? That thou carest not how others fare, so thou canst sleepe in a whole skinne?
Iames 3.13. And that the practise of gentleness and mercy, doth so hardly fasten upon thee? Dost thou combat within thy selfe against all naughtinesse in this kinde, and nourish the motions of that spirit which is pure, peaceable, gentle, and full of goodnesse, and

beare

beare downe the other as much as is possible? Deceive not thy selfe, and I dare not barre thee from the Lords Table: Although thou hadst poore fruits to boast of, yet sith our Lord Iesus hath not forgotten a promise of reward to a cup of cold water to a Prophet in the name of a Prophet, I cannot exclude thee from the benefite of the Supper. Onely take heede least thou catch at such an encouragement to any evill end, that still thou maist keep thy conscience defiled, with the like pangs, & yet venture to receive: But let the Sacrament bring a speciall reviving of love unto thee; the very sight of thy brethren at the house of God, let it renue that poore sparckle that is in thee: Thinke that thou art come to the soules of merifull and holy men, and art as in a corner of heaven, while thou maist sit among them: And if this encouragement belong to thee, it shall worke kindely, and not by contraries. And for this use and the whole triall of love thus much.

Math. 10. 42.

Heb. 12. 25.

Chap. VIII.

Of the desire after the Sacrament, and the triall theof.

WEe are now come to the last, but not to the least of those five graces preparing for the Sacrament; which is desire or longing after those good things contained in it. Concerning the handling whereof I shall not hold the Reader long in the grounds of this grace, as I have done in the former: Because those points which serve to the opening of desire, either concerning Christ himselfe our alsufficient nourishment; or else the triall of our owne wants: (of both which I have both in the former and in this latter Treatise spoken) shall not here neede any repeated discourse. Onely my method shall be this. 1 I will briefely speake a word of the object of this desire. 2. I will prove the Doctrine. 3. I will make use of it sundry wayes, and therein, if any thing may be added, either for the procuring of, or the triall of the soundnesse of this desire, I shall mention it, and so conclude.

The 5. grace Desire. Entry.

Affections are strong and vehement things in their pursuite, and not stirred up or provoked in us save by objects of great al-

lurement and perswasion, especially spirituall affections require eminent objects to raise up & to improve them. Natural affections of joy, love, hope, sorrow, feare, or desire, must have sutable objects to quicken them up: otherwise they lie flat upon the earth. How much more must it needs be so here in holy and divine affections, whereunto our nature is lesse enclined, and the flame (for lacke of daily supply of oile and matter to nourish them) doth easily decay and vanish. Sacramentall desire and longing therefore must needs presuppose some more than ordinary object, to excite and maintaine it; else neither would a carnall heart easily rise to it, nor it a good heart hold appetite and desire to it long together.

The object of desire is Christ

Sundry wayes therfore it pleases the holy Ghost in Scripture to expresse this object to the eye of the soule. The thing it selfe being in substance one, the Lord Iesus the nourishment of the living soule in grace and goodnesse; yet the eloquence of the Spirit appeares in no argument so great as in this one, to wit, the due laying him out in his colors, that the dead spirit of man might behold and esteeme him as an object well deserving her best affections. Hence it is that in the Song of *Salomon* so many allusions taken from carnall objects of desire, are used to provoke the soule to the like spiritualnesse of desire. As when he is brought in like an amorous bridegroome of choise, personage, beautie, and proportion, and that from head to foot: as if some curious *Absolon* were to be seene, in whom from top to toe, there was no blemish. His head, lockes, eyes, lips, body, and all his liniments are painted out to us, that it may appeare he is the chiefe of ten thousand. The like course takes our Saviour himselfe, in the Sermons and Parables which passed from him; wherein his chiefe drift is to magnifie grace under the name of the kingdome of heaven, meaning nothing else save the power and efficacie of the Gospell offring to the soule his satisfaction and sanctification, for pardon, and life eternall. And sometimes he compares himself to a pearle of great price, which he who found, sold all to buy it. Also to a Treasure hidden in a field, which so affected him that saw it, that he bought the field it selfe to purchase it. Hence also it is that both in old and new Testament the Lord expresses the grace of Christ by the

Much described in Scripture. Cant. 6.5.

Math. 13. ver. 44, 45.

the similitudes of all kinds of creatures, which either by their preciousnesse or by their usefulnesse, doe draw mens affections. Of the first ranke are, gold, silver, precious stones, wrought gold, robes, apparrell, and white linnen, treasure, ointments: of the latter sort, are, bread, corne, wine, oyle, milke, hony, waters, &c. Not as if these were as good as grace: but that hereby the carnall seule of man, (of it selfe easily snared with the love of such things, (yea meaner) might understand, that look what excellency is in al these together for the content of our outward appetite, that infinitly much more is in this for satisfying of the soule: sith all these are used but as shadowes to discover this. Rev.3.18. Psal.45. Luke 15. Esay 55.1.

And to say the truth, let us marke well, and we shall perceive one principall scope of *Paul*, (that chiefe of Apostles) in all his Epistles, is this, to set forth the priviledge of Beleevers to be such as doth not consist in some shreeds, but in admirable glory. He would have us to know, Christianity is not making a shift to rub through, or some covering of our infirmities, supply of some wants, or clensing out the staine of some odious sins. But, an estate of excellencie, choise, welfare, and curious contentation to the soule, such as *Adam* at his best never enjoyed. Reade these Texts, *Col.*1.9,10,11.12. where he speakes of a beleever thus, as, That he may be filled with all spirituall understanding; That he may walke worthy of the Lord unto all welpleasing; That he may be fruitfull and encreasing in the knowledge of God; That hee may be strengthened with all might, unto all long-suffering and joyfulnes. So *Eph.*1.17.18. he desires that, They might know the hope of their calling, the rich inheritance of the Saints, and the glorious power of Christ, mortifying them, and quickning them by the power whereby he raised himself, So *Eph.*3.17. That Christ may dwell in your hearts by faith: that being rooted in love, ye may comprehend the bredth and depth, &c. and know the love of Christ which passeth all knowledge, that ye might be filled with all the fulnesse of God. See also *Philip.* 3. 3.10. *I count all things but dung in respect of the excellencie of Christ. The power of his resurrection, the fellowship of his suffrings, and conformity to his death.* Nay, in one place he saith, *Col.*2.9,10. *That in him we are compleate.* Saint *Peter* also witnesseth that Christ is no bare gift, but that, *The* Illustration of it. Col.1.9. Ephe.1.17. Ephe.1.17. Phil.3.10. Col.2.9. 2 Pet.2.1,2,3.

Divine power hath given us all things pertaining to life and godlinesse through him. To what end do I heape up these? Surely, that the Lord Iesus his excellencie rests not in himselfe, but is derived to all his members, and that to the end, that he may be all in all with them, and winne the honour and love of their affections.

Sacramentall desire must have her object.

To come a little neerer then to our matter in hand, it must be some eminent object in the Sacrament, which must draw the soule to it in this Sacramentall desire. It must be more than the eye can see, for thats no object of any affection at all, scarce so much as a naturall appetite. But what is that? Surely that spiritually which the Elements resemble naturally, I meane full and compleate nourishment. If the soule can see this, it will draw desire without question. Now we know that Bread and Wine united, containe in them perfect food, and cheerishing to the whole man, that is, to the body and spirits of nature. Even so Christ our nourishment in the Sacrament, is comepleately so to the soule, both for renewed peace and holinesse. And to open this, wee may see when the holy Ghost lights upon Christ Sacramentall, he forgets his ordinary stile, and rises into an unusuall one; for then, it makes the Father an extraordinarie great housekeeper, brings him in as a man that builds himselfe a sumptuous house upon seven hewne Pillers, prepares his fatlings and dainties, his wines and spices. Nay, then it tels us, that in those dayes the Lord wil make a feast in the mountaines, a feast of all choise delicate things, fat meats and wines throughly stale and refined. Nay then, it brings him in as a King who is disposed to magnifie himselfe in the making a feast to his Subjects at the marriage of his Son. So that looke what is in a feast either for quantitie, fulnesse of dishes, variety of choise, dainties, or for qualitie, as rareneſſe, pretiousnesse, exquisite dressing, musique, company, safetie of things eaten, without feare, either that they make surfeit the guest, or breed ill bloud. All that is to be applied to the feast of the Lord Iesus our nourishment, which God the Father makes to his Church at the Sacrament of the Supper. And yet that is not all; for whereas that may be easily thought to come frow the magnificence of the master of it: but as for poore wretches, and hunger sterven soules, how

Pro. 7. 1. 2.

Esay 25.

Luke. 14.

should

should they come neere it? The answer is, That onely for such it is prepared, even for beggers, and such as are found among the hedges, and by the high-way sides, for lost and forlorne ones; It is the office of Gods hand-maides and Ministers to invite, to bring in, yea, by all arguments of perswasion to force even such (not the fat, lusty and fed ones) to this feast of the King. Now if it be thus, who doubts but a feast of the mountaines, a feast of all delicacies, a Kings feast, offered with so solemne an invitation, yea, threat of contempt, yea, to the most unworthy, yea, with such a welcome at the feast as this. Eate good things, and let your soules delight themselves in fatnesse; I say, who can deny, but here is an object of the best and most earnest desire and longing? These things I have thus in a shaddow premised (to spare repetition of the substance contained under them) least the Reader might conceive me to rush upon the point without some ground of preparation. Esay 55.2.

I come now to the point it selfe, and the proofe thereof. That is this, Christ Jesus our nourishment in the Supper, must be received with speciall longing and desire. For proofe of it, take first the Analogie of the Passeover. In that there were sundry ceremonies noting out this desire. For first, what did that typifie, that the Lambe should bee separated from the teate of the damme, foure dayes ere it was slaine? Surely not onely to teach mortified nesse of lusts and liberties, but especially the desire which the soule should feele in her selfe; as we know the poore Lambe made many a mournefull bleate after the damme in that time. Againe what signified those first guises of eating the Passeover, save desire in a speciall degree? I meane, their eating, with their shoes on, and standing? Their staves ready in their hands, and their hasting to bee gone? Doubtlesse it argued earnest desire. And therefore, *Luke* 22. *verse* 15. it is sayd expressely of Christ that hee exceedingly longed to eate the Passeover with his Disciples. If he so desired it, what ought they to doe? Also those sowre hearbes (or sawce made of them as some write) what doe they shew but the sharpening of appetite? The point it selfe. Proofes Exod. 12.6. Verse 11. Luke. 22.15

For the reasons also, these few may serve. 1. The appetite of the soule after Christ our nourishmēt is as requisit for a receiver *Reason.* 1.

as the desire after Christ our life, is requisite for a convert. But we know that hunger after Christ our life, is one of the conditions and markes of faith. Therefore is this also a marke and condition of a true receiver. Especially if we consider that
Iohn 6.35. the Sacrament is a fuller and more festivall exhibiting of Christ
Objection. than the word alone. Objection. How can this be true, seeing
Answer. the soule once satisfied with Christ her life, shall never hunger more? Answer. He speakes of hunger in that kinde, not of each renewed act or measure of it. He meanes not that any shall ever taste Christ after, who hunger not after; but that they shall never be so hungry any more, as when their sinne stung and
Reason 2. schorched them. Reason 2. All other Ordinances require it of
1 Pet. 2. 2. such as will partake hem with fruit. As 1 *Pet.* 2. 2. If ye will covet the sincere milke, &c. Great appetite (even as great as an infants after the brest) is due to hearing of each Sermon, to each
Reason 3. fast: how much more to each Sacrament? Thirdly, it is urged the rather for that it is a great signe the other foure graces are wrought also. For what better argues the scowring out of those lusts of ignorance, infidelitie, profaneness or uncharitableness, than when the stomack of the soule hath gotten an appetite, after the Supper? Fourthly, and especially, how else should the soule declare it selfe to judge aright of the Sacrament to be the Lords feast, except it come to it with (at least) such a preparation as any common feast requireth? Not to adde this (though
Reason 4. not the least reason) that the Lord offers Christ our Nourishment to us, that wee might exceedingly much fare the better for him. How shall we so doe, except we hunger after him? If any meate truly strengthen, refresh, and satisfie the body, it is that (above all) which is eaten with best appetite? Other meate may prove humorous, which is eaten with a fulsome stomack. This for Reasons.

Meanes of attaining it. Ere I come to the use, methinkes I here some asking, How may this grace be attained? I answer, by sundry steps wrought
1. in the soule, by name these: first, a sensible heart of her daily and
2. hourely wants: about which reade Chapter the third of this latter Treatise. Secondly, Sight of Christ Sacramentall and his fulnesse. For, where there is no hope of supply, there the soule hath no list to feele her needs. But the knowledge of Gods feast will

will worke hope of being satisfied: Meditation therefore and pondering hereof with prayer, will cause the soule to hunger without horror or despaire; other hungers there may be after a thing denied, yea impossible: But the desire of the faithfull is sweetned, and strengthned by the fulnesse of the supply, joyned with the promise of him that inviteth, and welcometh, freely, and bountifully. Thirdly, by the experience of the Saints in their former receivings, when they came empty, and found that filled such, and sent the full empty away. So much of this. 3.

Vse 1.

Terror.

Now the third part of the Chapter remaines, viz. the use of the Doctrine. And that is manifold. First, it is terror, and that to all such as come to the Sacrament without desire, and yet blanke not at it. The things that should breed appetite in them, to wit, Christ and his dainties, pardon, peace, grace, and heaven, savor no more with them than the white of an egge without salt: Ye wofull ones! What, are ye such impure Swine, that these Pearles which God offers you to ravish your dead hearts with, you smell of them, and trample them under your feete in the dirt? Aske such after the supper ended, What saw ye there? They answer, they saw a goodly company of people, and a faire cloath, a golden Cup, and wine powred out: but as for Christ, or any dramme of good in him to relish their soule, they saw no more than the blinde Batt. To what end then have Gods Messengers so dispensed him unto you? Surely that it might be verified, The eares of this people are waxen deafe, and their hearts fat; seeing, they perceive not, and hearing, they understand not, least they should convert, and heale them. If yet Christ be hidden, hee is so to none but those that 2 Cor.4.4. shall perish, whom Satan hath more power over to darken, than the Lord to enlighten. Oh Lord! but to consider how great a part of our Christian Church consists of such, would gaster a good man. They savor nothing save backe, and belly, and trade, Phil.3.18. and pleasures, and drinke, and gold: if ye would preach of such things, ye were for them. But Alas! As for desire of the savor of Christ in the Sacrament of nourishment, a Dogge savors a chip as much. Why? Of a thing unknowne there can be no desire; Why then come such? upon unsavory, sapleſſe, and senseleſſe.

lesse termes? Perhaps one hath beene sicke, or upon a journey, and his wife was loth to receive, till they might goe together? I doe not mislike the joyning of couples: but if God by disease have hindred thy husband, or by absence, must his wife needse hold off; what scurffe is this, forsinister ends to balcke the Sacrament? Oh! the qualmes of cold undesirous Communicants, should justly stirre the faithfull to loathe it in themselves. Such as come not with desire, either may come or not come upon any base pretext, as, because they see others come, or because tis Easter, or because they thinke it is a better thing (at so holy a time) to be among devout folke, than to sit in the chimney corner at home alone. So, alas! Many come, because they came not last time, and they are loath to be noted to absent themselves too often; or because some of their neighbours receive to day. Oh fulsome beast! Avant from the presence of that God who will be followed in the savor of his ointments; who will receive no sacrifice from any, but such as have salt in them, and season it therewith? Who abhorres a dead beast with the throat cut, and not raised up and burning upon his Altar: If the least drop of relish were in thee, could these be the motives to bring thee to Gods table? God give thee an heart to tremble at thy sottish profanenes, and if meere ignorance have hitherto caused it, adde no more drunk enneffe to thirst, least the Lord by some fearefull hand rend thee from thy companions with horror at thy death, or else leave thee a most saped & senseleffe conscience in thy presumption. Tremble to thinke how many thousand of affections of Gods Ministers, both by Sermons and Sacraments, must finally be lost upon such stones and stockes! If ye lay sicke upon your beds, and your stomackes were lost, what an outcry would your wives make in the eares of the Physitian, saying, Helpe for Gods cause, my husband is a dead man, he takes nothing. But Oh thou beast! Thou takest neither droppe nor crumme of the flesh or bloud of Iesus Sacramentall, and yet feelest no aile. Beware least sence be reserved for thee in hell, except thou repent.

Marke 9. 50.

Secondly, here is also reproofe even of Gods owne for comming to the Sacrament without renewed appetite. It is with many

Vse a reproofe Math. 11. 10.

many unsavory receivers, as it was with *Iohn Baptist* hearers; at the first they reioyced in him light, but shortly they became so fulsome, that their savor was gone. So that our Saviour upbraides them saying, *What went ye out into the wildernes to see? a reede shaken with the wind? Or a man wearing soft raiment?* Their zealous devotion was turned into forme and custome. So *it is* with these. Those sacred layes of first Love which shined in you at your first receivings, then, when the Sacrament was as honey to their taste; lo, now they are damped and cooled: Plenty makes no daintie now with you; but except God rouse ye up to meditate of the object which first drew your affections to burne within you, while he preached, and reached out the Sacrament unto you, so that the same fulnesse makes as great daintie as ever, and the oftner the greater, God shall not hold ye guiltlesse of this forfeit: I tell thee, the very besotted Papists shall rise up against this sapelesse age, and condemne it: for they (as *Esay* saith) inflame themselves under every greene tree with their Idols. They burne in their adulterous desire after their Wafer and their sapelesse god, their *Agnus Dei*, and Crucifixes, Images of the Virgin, and the Saints. But as for us, the Lord Iesus preach'd and offered in the feast of a Supper, leaves us as barren, emptie and saporlesse as a chip. Oh, brethren, be zealous and amend. What cold or surfeit hath taken us, that the things of God should wax as dry Manna to the Israelites! Could the Lord endure their brutishnesse? Did he not sweare they should not enter into his rest? If there be but a dramme of old appetite and sparke of old fire left upon the Altar, take Gods bellowes of indignation and blow it up that it die not. Strengthen the feeble knees and hands, that they faint not. Hath the day beene wherein the morning watches of a Sabboth have beene more precious than all the dayes of the weeke? And yet every houre in the day appointed for Gods honour, more sweet than the houres of eating and working: and is now meate, drink, gaming and pleasure so full of taste, that Christ and his Supper can afford no appetite! The Lord recover it in thee (if thou be his, he will) by some smarty Crosse, or sting of conscience, rather

Num. 11. 4.

Heb. 12. 11.

Heb. 12. 12.

rather than suffer thy affections to lie buried in the earth. Doe as those do who must carry home logges or timber which are sunke and buried in some dirty ditch, or quagmire: first, they must raise it by their skill, and unsettle it; and then being loose, they may carry it, and carry it home. So doe thou: if there were ever true desire in thee, lo, its sunke into some dirtie pit of the world, leud company, sloth, and ease: raise it first out of it, and after thou shalt the better carrie it home with thee to Gods house. Oh! I touch a sinne, now more frequent than I know any in the Church; viz. of sleepy dead Sacraments without affection. If thou seest that the Lord will not take off this cover of darkenesse, and dampe of undesirousnesse from the body (because of their long desperate carelesnesse) yet steppe in for thy owne soule that it perish not in this common, yea, Epidemiall lethargie.

Esay 25. 7.

Vse 3. Admonition. Thirdly, let this be admonition to all that know what this point meanes, to be weary of all those enemies of desire. which haunt the soule in an insensibleneese and indifferencie of appetite toward the Sacrament. They are these; first, a resting upon former affections in receiving, and supposing they are still the same, when as yet they are oppressed and surfeited with such scurffe as hath choked them, and therefore are not now at hand as they have beene, to cheere us at the Sacrament; whereas affection had neede be revived daily, in secret above all things. What should be a Christians daily exercise, but this, to try how those promises of the Sacrament can affect us? as this, Christ is my feast of full nourishment, his flesh is meate indeede, &c. These would have affected mee in time past, but now they will not stirre mee. As that Courtier told *Alexander*, that hee would appeale from him drunke, to himselfe sober; so had wee neede to doe when wee feele neither judgement nor affections, tender and open to the Sacrament, (nor perhaps to any thing else, either word, or workes, of God) shake thy selfe before God, and say, It is not with me as it hath beene, I have hung zeale and esteeme of Christ upon the hedge, other matters have defeated them, of their birthright. Secondly, bee warned against unbeleefe. This takes off the soule from all her right to Christ, and

1. Against resting upon former affections.

2. Vnbeleefe.

to Christ, and therefore marres her plea: If I be the Lords, I have right to his nourishment, and cannot chuse but pleade it, as the infant pleads with the mother for the brest. But if Satan doe get in so farre as to dazle the soule with unbeleefe; lo, all the ground of gracious appetite is gone; and then, what succeeds but fulsomnesse and staggering? Vnbeleefe is the death of the soule: Doth the dead child misse the breast? No, no: above all things abhorre this wofull enemy of infidelitie, and nourish faith to the conservation of the soule, *Heb.* 10. ult. If the soule be upheld in her life and being, life must have nourishment, and want of it, will proove hunger. But if the soule have once withdrawne it selfe from the body, what is it but a carrion? Thirdly, cast all superfluitie ont of the soule, which hath secretly soked at unawares into it. The wombe that will conceive, must be cleane from all former conception: it will not conceive upon conception. If then a proud heart, loving it selfe, if a techy revenging spirit, if the love of gold and silver, if gallantnesse, jollitie, and pride of life, scorning to take it as we have done; if uncharitableneſſe, slighting, and neglect of meanes defile us (as alas, what is easier, if a man be let looſe to walke after the guise of the world) how can appetite last? If ye will covet the word, purge out all your superfluities, for they oppresse the seate of appetite, and while they lie there, small appetite will appeare. Fourthly, cast out the tickling excesse of all lawfull liberties, eating, drinking, feasting, recreations, pleasures, and vanities of all sorts. To goe beyond our bounds in these, under pretence of warrantableneſſe: doth as much jarre with the spirit of a Christian, as open offences: for, by these colours Satan withdrawes the Spirit from a close cleaving to God, selfe-deniall and faith; poisons it with libertie, bewitches it with ease, and corrups it with a declining of heart from that diligence, sinceereneſſe, power, and delight, wherewith it formerly walked. Adde to these, such as thou hast felt to dampe affection in thee, perhaps ill marriage, a bitter root of infinite branches, jealosies, suspicions and ill affectedneſſe to each other: Never looke that the appetite after grace can hold, while such scurffe is nourished. I tremble to see by wofull experience, how farre some dare venture in this kine

Heb. 10.38.

Thirdly, surfeit of lusts.

1 Pet. 2. 1. 2.

Fourthly, excesse of liberties.

Pro. 23. 2.

kinde. So also crossings in our estates, and health, and businesse which drawes the heart off, (for the most part) from God: as also too much businesse and padling in the world: many irons being in the fire at once to distaste affection, and to craze the sweet temper of it for Christ and his Sacrament.

Vse 4. Exhortation.

Fourthly, let it be a short exhortation to all Gods people in these dangerous dayes, (wherin scarce one of an hundred, quits himself without some crack and flaw) to look to spirit, fervencie of desire and affection to all the wil and waies of God constantly (as farre as our weakenesse will permit) to file off our rust and scrape off the barren mosse that will overgrow a tree of righteousnesse; to cast our Snakes skin, and Eagles bill; and to scoure our selves upon the salt marshes (as sheepe doe) that health and appetite may be preserved. I meane afflictions wisely used. Be wary of thy company, keepe the watch of God, preserve tendernesse and jealousie, double the use of best means, set God above them, and renue thy Covenant daily. This will easily worke Sacramentall appetite in thee: Come with it to the Supper, emptie thy stomacke, bring not thy browne bread and cheese in thy pocket, to feed on at Gods feast: (the fowlest contempt which thou canst offer him) Remember, desire after Christs fulnesse, is the most proper and peculiar worke of a guest, if he would have his inviter thinke well of his presence. Marriage feasts poure out men into affection: & without it such occasions are odious; but to God much more. If a Iudge oppresse, being in the place of Iustice, it is horrible. So for a communicant to come with a dead heart, and no stomacke to Gods feast, is most wofull. Say to Christ, as once he said to his Apostles, *Lord, with desire I have desired* (note the phrase, *Luk.* 22. 15.) *to eat this Passeover with thee.* Lord nourish it in my soule, I desire, Lord, pardon my indifferencie. Thou seest that commonly looke what thou seekest earnestly, thou gettest: eagar pursuit of mony, of wil, or lust, cōpasseth them: so, desire of the Sacrament shall attaine her end. *Esau* with teares sought a blessing, not a spirituall, but a temporall: if he had an heart to have craved a better, he had it. Take heede least the Lord thus lode thee one day, for thy fulsome receivings: and let all this be some quickning of thy soule to receive aright.

Vse all helpes and motives.

Luke 22. 15.

Heb. 12. 17.

Fifthly,

Fifthly, come to the triall of this grace, with thy selfe seriously: whether it be renewed at the Supper or no: some few markes I will mention, leaving the Reader to judge of other trials by these. First, this is one maine one: If the sight of that fulnesse of grace that is in this feast of Christ, doe emptie our soules to the bottome of all selfe-sufficiencie of our owne. Contraries applied to each other doe greatly enlarge one another: ignorance with knowledge, pureneſſe with corruption, the modesty of a Matron, with the impudence of a Harlot. Try then, hath the Lord Iesus his fulnesse emptied thee of all thy base counterfeit shewes, and left thee confounded in thy selfe for thy seeming vertues, thy barrenneſſe of grace, thy fulnesse of corruption? Thou seest what Christ is, doth thy owne spirit beginne to smite in thee to consider what thou art compared with him? Alas! if there were no more to lay thee open to thy selfe, than now and then, to meete with here a shred and there another of sinne: thou wouldest be oppressed with selfe-love, and waxe a dunghill of drosse. Onely Christ can truely perfect the discovery of natural poyson. If then all that is said of Christ, leave thee as it found thee, its a signe of a wretch. But if confounded and emptie, a good signe. *Use 5.* Triall of it. Triall 1. Luke 5.8.

Secondly, it will not there stay neither, but thy emptineſſe will so pinch and disquiet thee, that thou shalt finde no rest in thy selfe: The Spirit of Christs Sacramentall fulnesse will affect thy spirituall stomacke, as long fasting will thy bodily. Thou knowest what a grievous paine thy stomacke will feele: and how thy veines will shrinke and take on with intollerable grinding, till their emptineſſe bee filled. Try then, doth the want of a meeke, humble, patient, soft heart pinch thee and give thee no rest? If a man should have said to *Rachel* (when shee so longed for children) Be quiet, for thou hast a loving husband dearer to thee than tenne Sonnes; would shee not have beene more fierce? So when thy soule is pinched within thee for some odious lust which thy hard heart will not be ridde of; and then the divill comes in with his contents, and tells thee what gifts, what opinion thou hast in the Church, how God blesses thee with wealth, &c. How doth it affect thee? Is it as a dagger to thy heart? canst thou Triall 2. Gen. 30. 1

thou say. Nay, ridde me out of this my wofull chaine, and I will be cheerefull, but else the more I have, the more is against mee, that one so blessed by God, should carrie an heart about him so hardned with pride and ease, or the sensualitie of the flesh. Nothing can still an hungry appetite, but meate, or a thirsty, but drinke. If then this pinching of thy soule bee wrought in thee, which counts every bable drosse, till thou get that which thou wantest, it is well.

Triall 3. Thirdly, hungring appetite after Christs nourishment will cause eager hearkning after foode. *Naomi* going out of her dwelling for famine, being in *Moab*, yet could not be quiet with that diet, but still listened, till at the last she heard the Lord had visited his people with bread. So is it here, if thou be throughly pinched, all thy whole thoughts, inquiries, will be after this bread of life. Thou wilt be scarce an houre together in this pinching want, but thy prayers will be earnest with God to satisfie thee with Christs fulnesse. Thou wilt give him no rest, nor thy eyeliddes any sleepe, till the Lord have spoken peace to thee, and rid thee out of thy thraldome.

Ruth. 1. 6. Pro. 18. 2.

Triall 4. Fourthly, when thou hast it, thou wilt feede savorily upon it, as an hungry man kept long from his meate. The Lord Iesus Sacramentall will relish with thee above all the world, if once thou have got him. Try then: With what savor dost thou sit at Gods Table? Is it to thee above the Courts of Princes? Canst thou there lay hold upon the promise, and feede savorily of that portion which the Lord deales out according to thy neede? Dost thou say, I see Lord, the tables of great Epicures serve to stuffe the belly with meates and wines: But hee that would fill his spirit with thy favour, and be satisfied with thine image, and get Communion with thy Spirit, let him come to thy house and feast. Oh! I doe not grudge them their portion, but in secret I blesse thee that mine owne is fallen into so good a ground. Oh! let me live thus in thy Cellars and drinke of thy flagons, and I shall never envie them their corne and wine: but enjoy mine owne portion with sweet savour, and full contentment, and spend all my life in thy Temple. *One thing I have desired of the Lord, and will not cease; that I may dwell in the House of*

Ephes. 5. 18.

Psal. 23. 6.

Cant. 2. 3. 4. 5

Psal. 27. 4.

of the Lord all my dayes, to behold his beauty.

Fifthly, thou wilt beteame this thy portion to others, Tryall 5.
without grudging, as having felt what it is to bee starven and pincht with neede. Hee that hath beene at deaths doore through hunger, if hee ever become able, hee will be very bountifull to hungry ones. So will they who finde this fulnesse of Christ to satisfie them, wish it, afford and by all meanes openly or privily convey it to others. Nay, they will use meanes to bring them to feele this pinching want, that so they may helpe them with that sweete satisfaction which themselves have gotten. When those poore Lepers that brake into the campe of *Aram*, had (beyond hope) 2 King. 7. 9.
filled themselves: they began to checke themselves, that they had not done well, in that they had so long concealed. So doth every soule which hath met with the treasure of Christ in the Sacrament, hee thinkes thus, Lord this is a blessing not belonging to one or two, but to the whole body of the Church! Oh that I could tell how to impart that little which I have got to as many as neede it? Especially to such as are neare mee, husband, wife, children, kindred and neare neighbours! I can but wonder how a thing of such excellency as this is, should so little moove mee, to improove it! Try then thy selfe by this: Whether when God hath satisfied thee in his house, thou hoardest all up to thy selfe, never dreaming of anothers wants? or whether with *Samson*, Iudg. 14. 9.
having found honey in the dead Lyon (the Lord Iesus) thou goest away feeding thy selfe, and giving to father and mother, yea and (more than hee would) telling them the true meaning of thy Riddle.

Sixtly, if being richly bested, thy supply causeth thee to Tryall 6.
covet more and more afterward? If it be a nourishment and a fountaine of water flowing out of thy belly to eternall life, not easily forgotten and layd aside?

Lastly, if having absteyned more than ordinarily from this Tryall 7.
feast, thou finde thy appetite to grow the more strong by the meanes, than if thou receavedst often. Strong stomacks are knowne by this, that when their ordinary houre is past, yet they wax more hungry. Whereas the weake stomacke de-

cayeth thereby. We say, many bad meales make the last a glutton. If this be a true signe, doubtlesse there bee many of us who might have a merveilous stomacke. Try then, is the Lord more fullsome or more sweet by absence? Is the deferring of
Psal. 84. 3, 4. thy desire the very fainting of the soule? doth thy intermission renew thy love; thy longing, thy joy; thy fondnesse thy fainting of heart after the Sacrament? It is well. These few to an honest heart may helpe more forward.

Vse 6. Comfort. The last use is comfort to all weake desirers, who are ready to thrust themselves from the Supper for want of measure. I have small joy to comfort eyther false desirers, or revolters to their old carnall desires. I send such to the use of admonition, and upon search to cease venturing to profane the ordinance till their glut be vomited up. But I know also many a poore soule whose desire is constant, yet cannot be satisfied. For say they, it would have long agoe broken out into beleeving. But I wanze still in a bare desire. Is it even so, doe yee account true desire so bare a thing? No, The Lord shall not breake thy bruised Reede, nor quench thy smoaking flax, till judgement doe breake out into victory. Be it knowne, desire is no bare thing, but pretious and fruitfull, and shall end in fulnesse. Therefore bee not dismayed: come to the Supper, bee sure it is no surfet, but a faint desire, and the Master of the guests, when he spies thee, will picke out the best deinty of all his feast, and lay it unto thee. And this also shall serve for this fifth and last grace of desire, and the tryall of it, and so in generall, concerning the whole doctrine of Sacramentall preparation. Which the Lord so blesse, that all his servants to whose hands this poore treatise may come, may meete with some morsells, which may cause them not to repent them of their Travaile.

CHAP.

Chap. IX.

Of the due behaviour of a communicant in the act of receiving.

NOw according to our order prefined, we proceede to adde somewhat concerning the worke it selfe of receiving: The communicant then having taken due paines for the making himselfe fit for the Supper, is not there to rest, but to goe to the Sacrament to eate of that bread, and drinke of that cup, as *Paul* speaketh. Now to give the Reader a taste beforehand of the subject matter of this Chapter, let him know it is twofold. The one concerneth the comming unto, the other the due receiving of the Sacrament. For the former, I will by this occasion speake a little of the necessity of comming to the Sacrament, both in generall as it concernes all that are worshippers, and in speciall, those that are prepared for it. For the latter I shall handle it eyther in that due carriage of the receiver towards the whole ordinance, or towards some passages thereof. For the whole ordinance it selfe, the receiver owes a double carriage, eyther of commemoration, or of perpetuation: The former being a thankefull raysing of heart to God the father, in praise for the Lord Iesus. The latter being a preservation of the integrity of this ordinance (by the incorrupt use thereof) from all corruption of humane devises. The carriage of the receiver concerning some occasionall passages in the Sacrament, is a spirituall accommodation of the soule, attending so to the outward Sacramentall acts there performed, that hee finde himselfe much quickned in the grace he brought with him, and edified in respect of that fruit which he lookes to carry away.

Of the carriage at the Sacrament.

Entry and division.

1. Point. Necessity of comming.

For the first of these. The words of the Apostle are plaine, So let him come, and eate of this bread, and drinke of this cup. Which words are not permissive (let him if he will) but imperative; let him, I command him upon paine of my wrath and displeasure. But many reasons there are to proove it also. First, who can deny but the Church and ordinances under the Gospel are more excellent than those under the Law? Reade these Texts, *Heb.* 9.11.23. *Heb.* 5.1.2. *&c. Heb.* 3.5.6. with many more.

Proofes. 1 Cor. 11. 28.

See Treatise 1. Cap. 1.

more. Now in the old Testament we see how sollemne a penalty is threatned against him that in coole blood (having no plea by sickneſſe, or jorney, and buſineſſe to alledge) ſhould forbeare to keepe the paſſeover; even ſuch a one (ſaith the Lord) ſhall be cut off from his people. Nay it ſeemes that although legall pollutions might hinder ordinary ſervices and ſacrifices, yet the neceſſity of the Paſſeover, tooke away the barre of ſuch pollutions: ſo that the touching a dead man, or being in a jorney, and about common buſineſſe might not infringe it. The Lord by this meane providing for the honor and neceſſity of the Sacrament. How much more neceſſary then are the Sacraments of the Goſpel to frequent? And how ſevere a cenſure of excommunication lyes upon the violaters of them?

Numbers 9. Verſe 13.

Verſe 7.

Reaſon 1. If now the Lord ſo ſeverely plagues a receiver for want of worthy receiving, how much more will he plague a non-receiving diſpiſer? If a Prince ſend for ſome of his Subjects to appeare before him: whereof ſome appeare, but bow not the knee to doe homage, others refuze to waite upon him at all, whether of theſe two thinke we incurre greateſt diſpeaſure?

1 Cor. 11. 29.

Reaſon. 2. Secondly, to what iſſue comes all wee have ſayd hitherto concerning Supper preparation? Can wee conclude ſuch a thing to be needeleſſe, as requires ſuch a coſtly entrance? It might then bee ſayd, Why is this great waſte? No ſurely. So neceſſary a preparation cannot argue a ſlight duty. If all the land had ſummons by a day to waite upon the King in their colours, for a warlike expedition, were any ſo fond as to deeme that enterpriſe idle, which coſt ſuch a tedious addreſſements?

Reaſon 3. Thirdly, the ſubſtance it ſelfe of the Sacrament is a thing of neceſſity and that abſolute. If a man were in a ſhip like to bee caſt away, he would ſay, its not neceſſary I keepe my corne or proviſion, but its neceſſary I keepe my life. So heere. Its not neceſſary that we thrive, or live long, or live at all, (for we may be happy without any ſuch) but it is neceſſary wee have the life of grace in our ſoules. Now the Sacrament is Chriſt our life and nouriſhment. *Except yee eate the fleſh of the Sonne of man, and drinke his blood, yee have no life in you*, Ioh. 6. 53. What cale are ſuch miſcreants in then for ſole life, as abhorre Sacraments? Fourthly,

Fourthly, the industry and paines taken by those famous worthies and restorers of the collapsed Passeover, both in their commissions sent about, their munificence in providing lambes for such as wanted, & their charge given personally to the people, to keepe the same to the Lord; doe sufficiently argue that these holy Princes were fooles, if the thing they undertooke were a needelesse trifle? How much lesse then is the use of the Passeover of the Gospel a needelesse thing? *Reason 4.* 2 Cron. 30. 21. 2 Cron. 35. 17, 18.

Fiftly, if the Lord presse oftennesse of comming to the Supper as a necessary duty, how much more is a coming and tendring of our persons to God, needefull? If scanty comming be a sinne, what a fearefull premunire then runne they into, that refuze at all to come?

Lastly, if the scope of the Supper be peculiar honour and thankes to God for Christ, and a solemne holding out his death till he come: what a sinne is that which cuts off both the generall end of the worship, and the peculiar scope of this? But I dwell no longer upon a point so cleare: To brutish swine reason is lost. And to the good it is needelesse. *Reason 5.* Luk. 22. 22.

Before I leave the point, I must adde a few uses. First, terrour to all profane *Esau's*, who being out of love with the Sacrament through loathing of examination of their woefull profane lives (which indeede are so intricate and overwhelmed in sinne, that they admit none) make it their constant practise to abandon all Sacraments. And when they are cut off by mens censures for this their contempt, they are content so to live and are no whit troubled: a man knowes not whether the disease or the remedy doe worse with them. I might compare them to *Caine*, save that I should wrong him by so unjust a comparison. *Caine* because he had villanously and sacrilegiously defiled the ordinances which *Abel* and he joyned in, was debarred of them and for ever cast out of Gods presence: But as cursed as he was, he could lay it to heart, and say it was too great for me to beare. But these Atheists and swine are so far from that, that they willingly content themselves to be cast out, and think it is a good bar to keepe them from that which they are glad to be rid of. If ye aske why they do thus, they say, they have businesse to doe, and cannot skill of this new doctrine of Tryall, *Uses.* 1 Terrour. Gen. 4. 13.

or cannot be reconciled with their enemies. But Oh monsters in the shape of men! doth the Lord appoint yee one ordinance to fit yee for another, as the Sabboth to exempt yee from your worke; and the doctrine of tryall, that yee might come better prepared, and doe yee picke a quarrell with the one to balke the other? Doe yee turne Gods helpes to lets? Surely yee shall pay double for your contempt, both of the meanes and the duty it selfe. If a man bid his servant goe to worke in his field from morning to night, and he run to the Alehouse and neglect his labour: when his master comes to reckon him, will it be an excuse for him to say, Truly I was taken up so betweene your house and your worke that I neglected it? No, his master will answer, Oh thou base wretch, when I commanded thee my worke, did I not forbid thee whatsoever might turne thee from it? I will pay thee double: both for thy Alehouse haunting, and thy forbearing of my worke also.

Object. Oh! But if they come not, they shall not eate (say they) and
Answ. drinke their owne damnation! *Answer,* Yet they escape not:
1 Cor. 11. 29. Luke 14. let them tell me whether of these sentences be more easie, viz. They eate and drinke their owne condemnation by comming, or take him, & bind him, cast him into utter darkenesse, where there is wayling, weeping and gnashing of teeth, for not comming? If there be any oddes, much good doe them with it: But their deepe logique cannot helpe them to any.

Oh! That those into whose hands the keeping of both Tables is committed, would another while turne their eyes to hunt out these beasts! and the edge of their authority betimes to cut off such from the Citty of God! Oh that they would turne the backe thereof unto all godly and upright hearted ones, whose joy is to partake the ordinances in their beauty and pureneſſe! My soule within me faints to thinke how unanswerable a sacriledge and horrible a plague they are guilty of, who having the coercive power committed unto them, suffer our Sacraments to be made execrable, eyther by the profaneneſſe of receivers, or the Atheisme and popery of absenters and recusants! Oh! compell them in Gods feare to come! not by thrusting any particular man upon the Supper, being unmeete: but by providing that whosoever may be prepared

and

and will not come, may pay for both contempts. Thus did those Magistrats whom before I named. I end this point thus: first, let the Magistrate know, that as the Minister of God represents Christ in his prophetical office, teaching every soule to be prepared to come ere he come, and then joynes the kingly office, to debarre him thence till prepared: So the Magistrate onely exercises their kingly office, to force all to come. Secondly, all yee wicked refusers, cease your quarrelling with God, and turne edge against your selves and say, Woefull wretch, as the case standeth with thee, whether thou come or come not, thou art both wayes snared and accursed. There is no way for thee but to humble thy selfe, first prepare, and then come.

Secondly, this reprooves all Christian receivers (for so they would faine be named, and perhaps some may be religious) who though they come, yet scant God as much as they can in the number of his Sacraments, and come as seldome as possibly any honest men can come. What a shame is this? Perhaps a wise observer may note at some one Sacrament twenty to absent themselves, whom no cause mooves, save that they received last time! Why? are yee afraid least mercy should compasse yee as a shield, and follow yee from Sacrament to Sacrament? Doth not this convince yee that yee turne your backs upon God, because his yoake is burdensome? Consider it in Gods feare (I speake especially to mine owne) and remember that *Paul* calls for oft doing of it. And the primitive Church having lately lost Christs body, did daily behold his spirituall presence in the Supper. Truly, to such as doe sow sparily, shall be a reaping sparily: and he that will doe no more for God than needes must, shall have no more of him than needs must. No, no, the Lord must be served fruitfully: with all our strength and courage: Delight in the Lord, and he will give thee thy hearts desire. The ordinances must be throughly plyed and waited upon, yea, made the uttermost of; by all such as looke to thrive upon them: Dallyers, and timeservers, and scanters of God shall never drinke of the brookes of butter and honey which flowes from these fountaines. And O lazy receiver who takest turnes with God, what dost thou know

Vse 1. Reproofe.

1 Cor. 11. 26. Act. 2. end.

Gal. 6. 7.

Psal. 37. 4.

whether the turne be the right one or the wrong? and whether God will follow thee or no, when thou commest at thy pleasure, or forsake thee for thy forsaking him! One should thinke, that an assembly of such as have beene taught the way of this worship, should not (after 20. or 30. 40. yeares) balke the Lord every each Sacrament for lacke of list or leasure to prepare themselves: but rather count it their great gaine (next to Gods honour) to come often. I know not how generall this ill custome is: But I have observed it so much where I least wish it, that I must complaine and call for redresse. Surely none streighten God in his Sacrament, save those that take the uttermost of their owne liberties in profits and pleasures, and vanities: It is commonly seene, that they thinke all spirituall service too much: thinke also all liberty to the flesh too little. Bee ashamed of this your course: you would soone tell God of it, if hee should blesse you by halfes, as you serve him. Oh! serve not the Lord with shreds which cost yee nothing. Count yee his service perfect freedome and his burden light, if yee be the children of the free and not the bondwomen.

2 Sam. 24. 24.

Vse 3. Admonition.

Thirdly, this is admonition and caveat even to some such as have prepared themselves duly, to beware least Sathan winde in with them when they have done, and (comming betweene cup and lip) disswade them from eating that bread and drinking of that cup. I tell you hee is a subtill sophister, and hath so bewitched some novices that they have made themselves away under this pretext least they should live longer and sin: And he can suggest unto some fearefull ones, That seeing they have done to the uttermost to prepare themselves, it is no great matter for the act of receiving it: seeing the endevour with God is as the deede it selfe. And so it is (I grant) where more cannot bee atteyned: but not where it may: for hee saith, It is God by whom yee have both the will, and also the power to doe. Put the case an husbandman should plough and sow and fence, and waite the whole yeare for his Crop, and when it is ripe, he should keepe his bed & say, I have prepared for harvest to the uttermost, therefore now I will let my wheate shale in the eare for lacke of reaping. Would not all chronicle this

Phil. 2. 13.

this man for a foole! yet such folly there may bee in the professors of religion. For why? many who both in their owne judgement, and other mens have approved themselves to be the Lords, and abhorre to foster any sinne in them which might disable them from comfort: yet, pretending their unsufficiencie, or from an unthankefull heart, or melancholicke feares, or sowreneſſe and sullenneſſe: suddenly kicke downe all their building, and refuze to come to the Table of the Lord. But oh poore deluded creatures! What is this, save to confound Gods issues and ends? What is it but in a sort to condemne the righteous, and to justifie the wicked? What is it, but to crosse with God, and to make that ordinance which serves for edifying, not onely to serve to no such use, but rather to a worse use, than if no such ordinance at all had beene? For why? Doth it not as equally contradict the rule of Triall, that a prepared soule should not come, as, that an unprepared one should come? Let them know, that they offend as much in not comming, as if they having not tryed themselves, durst come. And the Sacrament especially serving for the supply of our wants: these bereave themselves not onely of the end of tryall, but of the end of the Supper it selfe. I warne them therefore to be wise and advised. Do not bestow much time in trimming and preparing to meet the bridegroome; and when the marriage day and feast is come, then looke sowrely, and make question whether thou shouldst meete him or not. This were to make a May-game for the devill, to escape the gulfe and make shipwracke in the haven. Rather lay hold upon the Lord Iesus in the day and season of his grace, and say, Lord, the meanes I have used, preparing to the end: let me not (like a foole) take my labour for my paines, but attaine the end of my labour in comming to thy Sacrament, that both my soule and body may honour thee together, and both carrie away comfort of thy Promise: remembring how fearefull a sinne it is, to separate the things which thou hast put together. Thus much for the first head.

Having thus brought on the Communicant from his Præparation, to the Table of the Lord: Now I come more neerely to direct him about his due carriage there. And first for such

A Communicants Generall carriage.

such generall carriage both of body and minde as concernes every ordinance, I will bee short, as hastening to the more pertinent carriage at the Table. For the externall carriage first, it must not bee unreverend, gazing, idle, offensive, light, wandring, wearisome: nor yet Popish, formall, resting in some outward gesture without any reverence of spirit: But sober, composed, attending the duty and beseeming it. Vnto which, singing of Psalmes of prayse may bee added, so farre as may not confound the action. And Almes also at the end of the Action in token of true Thankesgiving: that seeing wee cannot reach the Lord, our love may fall upon his poore Saints. As touching the behaviour of our spirits, they are to bee present with God: All the Liturgies of the old and new Church have that solemne clause in them, Lift up your hearts: We lift them up to the Lord: And most excellently (rather like a Preacher than a Prophet) *Iosia* charges the people thus, 2 *King.* 23.21. Keepe the passeover to the Lord your God. A strange phrase. If he had sayd, Pray to the Lord, or, give thanks to the Lord: we should have conceived it: but he saith, keepe the Passeover to the Lord: meaning; rayse upholy, heavenly, hearts, and affections toward the Lord, who is present to see your dispositions and therafter to requite you. This for the generall. More in the particulars will be occasioned.

1. Of body.

Math. 26, 30.

Psal. 16.2.

2. Next of the soule.

2 King. 23.21.

Particular carriage. To the whole Sacrament.

But more specially the Lord requires of al his, peculiar behaviour at his Sacram. The first of those duties that concerne them, is commemoration, or thankes giving for the Lord Iesus: The Father presents him at the Supper in his fulnesse, that we may make it as a Monument of his death and of all his benefits. This is that hee saith, Doe this in remembrance of me. As we see in Colledges & houses founded by the bounty of great men, that they have sollemne dayes of commemoration, to rehearse the names and bounties of their benefactors: so the Churches day and season of thankes for Christ and his benefits, is, the Sacrament of his Supper. Hence is it called the Eucharist or Thankesgiving. Now to this end it were not amisse for us to set before us those patterns of thankes which wee reade of in Scripture, for the benefits of Christ. If we reade the 63 of *Esay* the first sixe verses, wee shall see how the Prophet breakes out

1. Commemoration.

Matter gotten

Patternes of thankesgiving for Christ.

Esay 63.1.

out into a gratulation for Christ: Who (saith he) is hee that commeth up from *Bozra*, with red garments, glorious in his apparrell, mighty to save? Wherefore art thou red, and thine apparrell as hee that treadeth in the winefatt? I have trodden the wine-presse alone, &c. I will mention the loving kindnesse of the Lord according to all the goodnesse, &c. So also that of Saint *Iohn*, *Revelation* 1, *verse* 5. Who is the faithfull witnesse and first begotten of the dead, and the Prince of the Kings of the earth: who hath loved us, and washed us from our sinnes in his owne bloud, and hath made us Kings and Princes unto God and his Father; To him be dominion and glory for ever. See the like 1 *Tim.* 1, 17. Now unto the King immortall, invisible, the onely wise God, be honour and Glory, for ever and ever, Amen. So *Paul* 1 *Cor.* 15. *Oh hell where is thy victory? oh grave where is thy sting? The sting of death is sinne, and the strength of sinne is the Law. But thankes bee to God who giveth us victory through our Lord Iesus.* See also *Rom.* 7, 24. Who shall deliver me from this body of death? I thanke God through Iesus Christ our Lord. We see the Saints of old could make Songs of the Lambe and his deliverance: *Moses* and *Miriam* gave not greater prayses for deliverance from *Pharao*, than they could make Songs for Christ: But how should we doe so? Surely if we would take the like course with our base hearts at the Sacrament, which they could do without it, we should do as they did. They filled their soules to the brimme with the meditation of his benefits. So should we doe at the Sacrament. The Lord gives us a feast of him in all his dishes, wee may chuse which our appetite most longeth after (all summed up in the seales of his body and blood:) Meditate of that love which made him forget glory, and become shame, a worme of the earth: continue with long-suffering and baseneſſe, 30 yeeres upon earth, that hee might be called and annointed to suffer and dye. Consider his misery, reproaches, and indignities, from the vassalls of Satan: his being tempted by the Devill: spending dayes and nights in fasting and Prayer: willingnesse to be taken by his enemies, and to endure his Fathers wrath to the uttermost, and crying out, My God, my God, why hast thou forsaken mee?

Revel. 1, 5.

1 Tim. 1. 17.

1 Cor. 15. 57.

Rom. 7. 24.

Exod. 15. 1.

Cull

Cull out what parcell thou canst from the cratch to the crosse, such as affords the deepest, the divinest grounds of meditation, able to conquer and ravish the soule, and to blow up that sparkle of love and thankes which is kindled in thee. Thou canst turne thee no way, but matter will offer it selfe to thee to raise affections to the Sacrament.

2. Heart rayſed thereby.

Matter being thus rayſed, ſet thine heart on worke therewith: Let admiration at this love of Christ ſo ſet upon thee, a traytor, a rebell, when thou wert (not the moſt unprofitable or unworthy but) moſt trecherous of a thouſand others; let it cauſe thee to cry out: Why ſhouldſt thou thus reveale thy ſelfe to me and paſſe by ſo many? What ſhould move thee to empty thy ſelfe to the bottome of all thy excellent contents, that thou ſhouldeſt obey even to the death of the croſſe, and that for ſuch a wretch as I. Oh! how my ſoule is linked to thee! How doe I love thee? What parts, wealth, eſteeme, hopes, welfare yea life it ſelfe, ſhould not bee dung to me in reſpect of thee! Whom have I in heaven but thee, or whom in earth to be compared to thee! Yea this abundance of thankes to Chriſt ſhould carry thy heart through him to God the Father, as *Paul*, *Col.* 3,27. ſpeakes. O Father, how couldſt thou ſpye out ſuch a ſinner as I, out of a thouſand, to chuſe and call me home? how couldſt thou forgoe thine onely Sonne, and ſuffer him to bee made the of-ſcouring of the earth, rather than I ſhould periſh! Oh! who is a God like unto our God, forgetting and pardoning the tranſgreſſions of the remnant of thine heritage! Oh! my ſoule magnifieth the Lord, and my fleſh rejoyceth in God my Saviour! From both the Father and the Sonne, let thy thankes proceede to the holy Ghoſt: Oh bleſſed Spirit, who bloweſt where thou liſteſt, what mooved thee to make this Sacrament, ſuch a ſweete ſeale of pardon and heaven to ſuch a ſtaggering diſtruſtfull creature as I am? Why haſt thou aſſured my ſoule by theſe ſweete pledges of ſecurity, that I ſhall not periſh, nor for ever be ſeparated from thee! My ſoule ſhall never forget ſuch a bleſſed Spirit, as hath conveyed his beſt aſſurance into my ſoule, ſo barren and empty thereof before.

Iohn 14,22. To Admiration of God and Christ. Phil. 2,4.5. Pſal. 73.24.25. Col. 3,17. Michael 7, end. Of the Holy Ghoſt.

I ſay, thine heart ſhould faſten upon God the Father, Sonne and Spirit, with all admiration and thankes, and from this thankes

thankes should issue into thy soule, all peace, joy, complacence and delight in the Lord. All thy thoughts, desires, affections, purposes, endevours and abilities should pitch themselves in his founteyne: wholly resigne up themselves to be at his command, mourning that the fruit should become to the birth, and no strength to bring forth. Yea besides this joy, thy soule being thus warmed and inflamed with the bounty of the Lord, should shake off deadnesse, wearinesse, inconstancy, and renue her covenant with God for time to come, saying thus; oh Lord, thus hast thou magnified mercy above justice towards me a sinner? But what can thy servant do to thee? What shall I recompence thee with for all thy love? Oh! *I will take up the cup of Salvation and prayse thee!* I will not approach to thee, with flockes of Lambes, or with rivers of oyle, but with an humble, meeke, and righteous walking with my God! Oh! that there were such an heart in mee of faith, love and uprightnesse, as to walke in and out with thee in all thy Commandements, that it might goe well with me for ever! Oh that there were not rather such a base heart of sloth, ease, selfe, world and sensuality to withdraw me! Oh! Let the thoughts of mine heart, and the covenants of my soule and tongue be ever accepted and ratifyed with thee, O Lord my God! Then should I goe 40 dayes to *Horeb*, even from Sacrament to Sacrament, in the strength of this thy feast! Yea this congregation wherein I stand (which is partaker with me of the like mercy) should be a witnesse of my faithfulnesse, and in the midst of thy courts, and Temple should I performe the vowes which I have made! yea and that grace which I have found at thy Sacrament should goe with me, and follow me through my life, to season and sanctifie all my course, my prayers, my worship, my marriage, my company, my blessings, my crosses, my whole conversation! This may serve for a breefe view of Sacramentall Thankesgiving, or remembring the death of the Lord Iesus.

2. To complacence, delight and joy. Luke 1,47. Esay. 37.3.

3. To thankefull expressions. Psal. 116,9,10.

4. Indignation at our basenesse. Deut. 5.29. Psal. 19. ult. 1 King 19,8. Psal. 116. ult.

The second duty, is perpetuation. Intimated in that clause of our Saviour. For so doing, ye shew forth the Lords death till he come. I will touch it but breefely. First know, it is not with the Sacrament of the Supper, as it was with that dayly Sacrifice which the Iewes offered to God morning and evening,

2. Duty Perpetuation. Luke 22,20. 21.

That

That was destroyed when the Temple of Ierusalem was ruined by *Titus Vespasian.* But the Supper of the Lord Iesus, typified (in part) thereby, is to last, till the worlds end in one part of the Church or other. Popery by their cursed Masse, and other heretickes by their devices, for many hundred yeeres together (through Satans enmity) interrupted shrewdly the Purity of Christ Sacramentall. They brought in a Sacrifice for a Sacrament, and defiled this ordinance so farre, that they quite defaced it. The Iewes (as histories relate) in derision of the Supper and of the Lord Iesus, were wont every Easter, to steale a Christian child or stripling, and to crucifie him upon a crosse: all, (as much as in them lay) to destroy the true doctrine and Memoriall of Christ Sacramentall. Truth is odious to the factors of superstition: and at this day, what doe Papists reproach with so base termes as the Supper of Protestants, calling the Table of the Lord by the name of an Oyster Board, and the Sacrament by the name of the hereticke ordinary? alleaging that their Altar and Transubstantiation are the only true means to honour Christs Sacrifice, which they offer to God for the sinnes of quicke and dead, but not receive from God as a pledge of forgivenesse and holinesse. Now marke, the Lord in all ages hath stil upheld the glorious beauty of his entire Sacrament, against all such corruption and profanation. And that especially by susteining his poore servants to shed their blood, in the defence of this cause. We know how many hundreds in King *Henry* the 5. 6. 7. and 8. dayes, but more openly in Queene *Maries*, suffered in our owne nation for the defence of this cause of God: besides the thousands of Martyres slaine in other Countryes by the Inquisition and tyranny of Popish Bishops. Neither are we to looke that in any age (till the Kingdome of Christ come) this holy ordinance shall ever want enemies: who either openly or secretly, in part or wholly, will seeke either to undermine and obscure the Purity and honour, or overthrow the substance of this Sacrament. But all in vaine: for this shall stand as a brasen Pillar in the midst of the floud, and shall survive all corrupters and enemies: and shall be perpetuated in her honour and integrity, till the comming of the Lord Iesus to judgement, when all heresie shall perish with the breath of

Esay. 66. 23. The Sacrament eternall in the Church.

How upheld.

of his mouth: and Sathan himselfe be driven from earth, and confined for ever to hell.

But how shall this great worke be effected and continued in the Church so long, and so dayly? Surely by those his people who are members of the militant Church, who (like Champians of Christ) shall stand out for this precious Iewell committed to their trust and safegard. Both Ministers by their diligent teaching the doctrine of the Sacrament, and vindicating thereof from the cavills and corruptions of Popery: And the whole Church both Ministers and people, by their receiving this Sacrament according to the pure institution of the Lord Iesus without leaven of mans mixture: Both these I say, are appointed to perpetuate the honour and dignity thereof, in spite of all enemies. Indeed I grant, that perhaps each poore soule in receiving, doe not punctually attend this: but the Lord attends it in them, and effects it by them, while hee sustaines them by faith and good conscience, to come and partake this ordinance, incorruptly and sincerely. We see then what a maine charge lies upon every sound Christian. Though he be no Martyr, yet he is a confessor to the truth of the Sacrament, so soft as he receives it, according to the ordinance. He holdes out with an hand openly to all that can see, the death of Christ, till he come: and by his cleaving close to the will of the ordeyner, becomes a witnesse to Christ Sacramentall: bearing downe as with a streame, all popish, superstitious, Iewish, wilworshipping enemies of this holy Sacrament.

Illustration of the meanes of upholding it.

I. Ministers teaching.

2. People in confessing.

Onely such as by faith cleave to the institution of Christ, the doctrine of a Sacrament and Sacramentall relation, the promise of the Lord Iesus to be present till the end of the world with all such: I say, onely those that abandoning a Sacrament of forme and deede done, rest upon the power of a promise for making good the fruit of their receiving to their soules in the Spirituall nourishment of the Lord Iesus, do beare witnesse to the Sacrament against all Vsurpers, who else by their trickes and devices would rob the Church of this Monument. Therefore it concernes every true Christian, not onely to take upon trust from others, the doctrine of the Sacrament, but to understand it themselves warily in their receiving, that they

The great duty of a receiver urged.

they cleave to the rule of Christ, and stoppe their eares to all Popish chapmen in this kind, who if they might be hearkned unto, in their consecrated stones, Adoration and other cursed ceremonies, soone would the honour of the Sacrament lye in the dust. The duty lyes not onely upon the Doctor of the chayre, or the Preacher in the Pulpit, but upon each member of the militant Church, That he shew forth the death of the Lord till he come. Keepe the trust which is repozed in thee, poore as well as rich, unlearned as well as skillfull, base as well as honourable. In this thou shareſt with the best (for kind though not degree) that in thy receiving corruptly or purely, the truth & glory of the Sacrament is either preserved, or betrayed to the enemies of the death of Christ. If a man should betrust thee at his death with the dispensing of his wealth, and menaging of his Orphans, as truely, as if hee were a live to behold; tell me, durst thou be false to a man? And shalt thou dare to be false to God, who hast betrusted thee with the Church treasure, I meane the Preservation of his Sacrament in her purenesse? Looke well to thy selfe therefore: Thou art now a Guardian of Christs Orphan, not a mans: and he will not hold him guiltlesse who shall forfeit this trust. And this be sayd of the second behaviour of each communicant in the act of receiving.

Duty to the Sacrament in her Acts and Passages.

The third followeth, which I call, holy accommodation of the sences and Spirit of a receiver, to those Sacramentall Acts both of Ministers and people, occasioned at, and during the time of the Supper. In the former treatise I have handled them at large with their use: Heere I onely touch upon them breefely, in point of Actuall behaviour. The summe is, that the Sacrament hath enough in it to busie and take up the whole man of him that receives it: and it is no dead object, but lively and fruitfull, to exercise him who delights in it: So that he shall not neede to borrow devotion from the marking how this man and that woman carries themselves, or by reading of chapters, and such like helpes. But the Lord will have him bend his sences to marke what acts are there passing betweene God and his people: for he knoweth, that the behaviours fetcht from the Sacrament are ever safest and best at the Sacrament. And that by marking these acts, the soule of a beleever will gather

one

one wholesome occasion or other to edifie it selfe. As for example. When hee beholds the Minister of God standing in Gods stead, and separating the Elements: hee gathers, that God the Father hath given the Lord Iesus to the Church: and thereby comforts himselfe in the free gift of God. The first.

Secondly, when hee sees him to blesse and breake the Elements: he remembers that himselfe peirced and brake his body and sides by his sinne, and provoked the justice of the Father against him, which causes him to eate this Lambe, and to mixe sweete meate with the hearbes of mourning and contrition. The second.

Thirdly, when hee heares the Minister offer the Elements to himselfe in particular: he heares in him the voyce of the Father exhorting him to apply the Lord Iesus to himselfe for his peculiar strengthening against Sathan, the world, and corruption. The third.

Fourthly, beholding himselfe to thrust forth his hand to take, eate and drinke the Elements: he rejoyceth to thinke that God hath united them to Christ inseparably, that by the power of the ordinance, the one might carry the other into the soule, and the soule might fasten with faith and hunger upon both as the true Nourishment of grace, peace, joy, unto eternall life: so that no enemy shall be ever able to frustrate the fruit of this Sacrament. The fourth.

Also when hee sees the Church partake with him in these mysteries: hee perceives an inward tender love and communion, quickned in his heart, and drawing him to rejoyce in his owne welfare (as a member) in, and under the welfare of the Church, through which (as the body) each member receaves her owne speciall influence from the head. The fifth.

Yea the *Psalmes* and Almes of the Congregation, sung, and given from a cheerefull and charitable heart, both to God & his poore brethren: doth provoke him to doe likewise, to sing with a grace in his heart to the Lord, and to distribute with a loving spirit to the necessities of the Saints. All which being pertinent relations to the Acts administred, doe further and ripen the soule in the grace of the Sacrament, so that it shall not neede to repent her of her labour, but The sixth.

with the end of the Sacrament reape also the fruite and carry away the blessing, and returning God the Glory. And thus much of the behaviour of the communicant at the Sacrament. Whichif itwere wel weighed, what difference should we soone see? a maine difference between the baseneſſe of man, & the Pro-
Conclusion. vision of God? Alas, this would banish all earthly, wearisome, sensuall, wandring carriage of communicants: who either for lacke of sound knowlege, or else want of savour of heart, are faint to fill up the time of long Sacraments, with most tedious thoughts and affections: and so defile themselves in an yrkesome receiving of that, whereto they made so solemne a preparation. Whereas wee know that, as it is a greater commendation to a subject to demeane himselfe duly in the presence of his sovereigne, than onely to spend thoughts before hand, how he may doe it: so it is no small comfort to a poore soule that hath painefully prepared it selfe, when also it can converse with God in the ordinance, so, as it may lay no offence in the Lords and her owne way, from a plentifull dispensing of mercy upon her selfe, while the season of dispensing lasteth. And thus much for this chapter.

Chap. X.

Touching the due carriage of a receiver after the Sacrament ended.

The third and last generall carriage after.

TO conclude the whole treatise, let mee also adde a word or two, concerning this last, but not least duty of a communicant, after the Supper. A peece of worke very little regarded by the most. But let us know that as some part of the Sacrament was entred upon in preparation, so, some part of it is to be done after the publike action ended. I confesse it is counted a ridiculous thing by the moste to be so precise, as never to have done: but to goe from Church to chamber, and there finish the worke. But to such as make conscience of other ordinances in pri-

vate

vate, this will bee more welcome: and no paines will bee thought too great for the attaining of so great commodity.

Breefely then, the Supper being ended, a Christian receiver should in private set himselfe in the presence of God, and performe these two duties: The first of faith. The other, due survey of his receiving. Touching the first. A Christian must close up the whole action with the Amen, and so be it of faith, lotting upon the word of God, that it shall be to him in the fruite of his travell, according to that which God hath caused him to looke for. It comes in my mind what is recorded, *Acts* 12. of the Church assembled together in *Maries* house. They had beene earnest to God for *Peter*, in their prayers. It pleased God to heare them and breake chaines and prisons by them: And to send *Peter* miraculously among them, as they desired. Now when the Damosell came in and told them it was *Peter*, they told her she was mad: It was an Angell. Whence came this, that they should so hardly beleeve that which they had so earnestly prayed for? Surely, because faith is such a stranger to our spirit, even when it is at the best, that it seemes to bee a grace above us. Carnall reason, feare, and distrust are alway upon the latch ready to breake in when we have beene most spiritually occupied, (how much more then ordinarily) and to buzze into our eares thus: Thus now thou hast beene busied, and as thou thinkest thou hast discerned that which few have done at the Sacrament: But what if all this thy labour should bee lost? What if God should doe neither good nor evill? What if for all this, thou shalt be no better than if absent? Oh! Heere then let thy faith still be as attentive to guard thy soule as Satan is, with his fiery darts to dismay thee: be able to quench them by faith: thinke it no strange thing that unbeleefe hath never done assaulting thee: but ply thy selfe with this sheild and Armour till thou have frayed away Satan from thee, and recovered thy former part in the promise. Say thus, Lord was thy word strong at my going to the Sacrament, and is it weake at my returne? Dost not thou alway speake the same thing? Is there any

1. In speciall duties.

1. Faith.

Esay 53. end.

Act. 12. 15.

shaddow of turning in thee? Shall I in the generall, say with
Joh. 11.22.39 *Martha, I know thou canst doe all things,* but when it comes to the push, then start backe and say, Hee stinketh? Farre bee it from mee Lord thus to bee at a sudden losse, as if thy promise were no bottome sufficient to cleave to? This is the first thing which the Lord lookes for, that thy faith should be as reall as the promise: and that thereby thy heart should bee fenced from the feares and distempers of carnall sence and distruft, which else will breake in upon thy wanzing heart, and weaken thy confidence: Alas! wee see nothing, nor heare any voyce from heaven: wee behold the boldnesse and presumption of Hypocrites, who after their receiving, are as merry as the best: and this troubles a poore soule when hee finds staggering, in stead thereof. But, discourage not thy selfe: better is some feare where there is a treasure to lose, than all mirth, when thy heart is emptie. Onely let this bee thy practise. Lot thou upon the truth of God to beare downe all thy doubts and distempers, as fast as Distrust and Satan ply thee with them.

Faith lots upon the promise.

2 Chro. 20 9. Examples of this act of faith.

Dispute for God as *Iehosaphat* did for victory. Didst not thou say O Lord, that when our enemies assaulted us on every side, if wee looked toward thy Temple, thou wouldst heare from heaven and deliver? Marke: very little appeared for him, all rather was against him; but hee shooke all off with this casting himselfe and lotting upon the word of promise. Sayd I not to my Lord, deceave mee not (saith that Shunamite to *Elisha.*) shee had lotted upon his word, so that when the child was dead, shee was cheerefull, and went to the Prophet to pleade the promise. When *Adonija* was got to be king, poore *Bathsheba* and *Nathan* agree to goe to *David,* and encounter him thus; Did not my Lord the King say alway in our hearing, *Salomon* shall reigne: how then is it that *Adonija* reignes? Can these stand together? So shouldst thou say, Lord is not thy flesh meate indeede, and thy blood drinke indeede? Saydst not thou, that hee that eateth the one and drinketh the other, hath eternall life in him? Hast not thou promised that thy Sacra-

2 King. 4.16. 28. 1 King. 1.17.

Ioh 6.52.

ment

ment shall chase away my feares, my distrust, my old lusts of covetousnesse, and uncharitablenesse, impatience and the like? Whence is it then that still they dare assault mee? The Lord tells thee, this is to try whether thou wilt rest in the worke wrought, or rely by faith upon the word, that it may be a done deede, as it was a spoken word. Give not the Lord over then, cast not away the confidence, but lot upon the word and say, I beleeve it must bee so Lord, because thou hast sayd it: and if any should come and tell me, methinkes you are better, since the last Sacrament, I should not thinke it strange, but answere, you say the truth, indeede, I beleeve I am so, for the mouth of the Lord hath spoken it: therefore if I should be but as I was before, I should make the Lord a Lyer, and doe unspeakeable wrong to him by my unbeleefe. Thus much for the first duty.

The second duty followeth. That a Christian after his receiving, must survey the worke and the fruite of it, how hee hath gayned by his receiving, or what he hath lost, and accordingly apply himselfe. And that in these three passages following. First, if he find himselfe joynted of that fruit which hee looked for, that God hath not assisted him in his attempt, if hee feele, that still his heart is dead and darke, and the spirit hardened from receiving such grace as God offers; then is he not to shake off all at 6 and 7, but to looke well about him. He is to consider, that such a watch word from God is not for nought, the Lord is not wanting usually to his ordinance altogether. If in steede of a melting and broken heart, more cheerefull by the promise, more penitent and more watchfull upon the Sacrament he feeles the contrary evils to appeare; sullennes, loosenes, deadnes, unmercifulnes; then hath he need to consult and give sentence. And whereas hypocrites and timeserves looke at nothing, save how they may dispatch the worke, and then make account that God is tyed to their girdles, although still their corruption fester and ranker in them so much the more; the people of God are impatient of such shuffling and confusion.

2. Duty, survey of our receiving, in 3 Acts.

1. In case of disapointment.

And they conclude there is a pad in the straw still: there is some excommunicate thing hidden in their tent, which they

What to doe in that case.

would not cast out. And therefore, howsoever conscience was content that they should take some paines to prepare themselves, yet the cheefe worke was neglected, and therefore either their person is still unaccepted of God (being in his uncleanesse) or else some beloved lust lyeth glowing at the heart, unseene or else unpurged out. Thus was it with those Israelites *Deut.* 5, 29. and *Iosh.* the last, and *Iudges* the 20. all who thought well of themselves, vowed themselves to the Lord: prepared themselves very strongly to fight in a good cause against villanous trespassers. But God was not with them, but slew 42000. of them, even by those men of *Gibea*, worse than themselves. The reason was, that although the cause was good, yet they were unfit to handle it at that time, their conscience being crazed with Idolls. But when they saw the root of the malady, they durst no longer kicke against the prickes: but fell sadly to search out their sinne by fasting and prayer, to breake their hearts before the Lord, to weepe, repent, and renue covenant. And upon this the Lord altered his course also, and at the third onset, gave them the victory. Even so must it be with these. They must not give the Lord over in this Sacramentall discovery: they must blesse him unfeignedly that hath rather by frowning upon them, and by turning a day of feasting into a day of sorrow, shewed them their corrupt condition, than to leave them still hardned in their sinne! Oh! If thou belong to the Lord, thou canst not endure so bitter a countenance of his to be cast upon thee; but recover his favour by a thorough purging out that venom which defiled thee: yea if ordinary meanes will not serve, extraordinary shall; of the practice whereof, I have spoken in the chapter of repentance, and the triall thereof.

Deut. 5, 29. Iosh. ult. Iudg. 20. 22. 23.

The 2 Act in case of want of feeling.

Secondly, if thou finde it to be otherwise upon due survey of thy receiving: to wit, that thou hast beene faithfull to God and thine owne soule in the worke: so that thy conscience doth not accuse thee, nor the Lord frowne upon thee: And yet for all that, thou still wantest that feeling and savour of the Sacrament which thou desirest to walke with: Then,

What to doe in this.

thou art to apply thy selfe otherwise. That is, thou art to conceive that as yet thou art not fitted to receive such measure of

of grace, nor to use it well: but rather wouldst bee puffed up with it, and not be able to honour God with it. The Lord therefore goes about to try thy desire, how long it will last, and how long it will thirst after the grace of the Sacrament, and against the next time, grow more earnest by this thy forbearing: The Lord would empty thee more of thy selfe and convince thee how unworthy a vessell thou art to have it powred into thee, and he had neede buffet thee and bring thee low before he dare trust thee with it: and, seeing all this is not from hatred, but in love, set thine heart at rest, make no haste, nor limit the Lord, but patiently waite and be well doing, and in time the Lord shall breake the pride of thine heart, and let in his promise by faith sweetly into thee, so that thou shalt not repent thee that thou wert for a time deferred, that thou mightest be after rewarded with more comfort, and learne to boast of the Lord. 2 Cor. 12. 9.

Thirdly and lastly: If thou finde that the Lord hath sweetly satisfied thee with that fruite of the Sacrament which thou wentest for to his feast of the Lord Iesus; so that now thou art as one set at liberty, cheerefull in heart, meete for thy calling, and purposely bent to obey: Then thou art to apply thy selfe a third way. And thou art to doe somewhat for the present, and somewhat for time to come. For the present, to renue againe thy thankefull heart to God, who at last hath heard thy desire, and quitt thee of thine adversary which alway upbrayded thee with thy unfruitfull Sacraments: and now with poore *Hanna* to receive this comfort, as one that means no more to look with a sad heart, but to honour the Lord in the strength of his own gracious faithfulnes: and to knit thine heart to him by the band of so undeserved mercy. Secondly, for the present also thou must ground thy selfe in experience of Gods love, that it may bee a pledge in thy bosome of like, yea (if thy sinne let not) of greater mercy, that thou mayst not bee to seeke of it. For the time to come, thou art to practise two things. 1. To use some meanes. 2. To exercise some Graces. For the first, thou art to set thy selfe on worke to pray and seeke the Lord to nourish this fruite of the Sacrament in thee: and by all meanes to blow it up as with

The 3 Act in case of satisfaction.

What to doe 1. For present.

2. For time to come.

1. Exercise some meanes.

bellowes, yea to hatch this mercy in thee, that it perish not.
1 Tim. 4. 14. As *Paul* bids *Timothy*, to preserve that Trust commited unto him, by the laying on of hands. And so shouldest thou take heede least thou loose, 3 *Iohn. verse* 8. the good things thou hast laboured for, till thou get a full reward.

2. Some Graces. Likewise there are two graces of the Spirit which all such have cause to practise. The first is feare, The second is care. By feare I meane as *Heb.* 2. 1. Taking heede least these good things leake out, through the secret chinkes and crackes of our false hearts. Iealosie of loosing grace, is like the tender eye-lidde, which keepes any offence from the eye. And watcheth narrowly to all occasions against all temptations of the world and Satan, whereby this pearle might bee endangered and imbezzeld. The mother whose the living childe was, would not give any way to the cutting it in sunder: But the
1 King 3. 18. false mother would; and by that *Salomon* bewrayed her. So is it heere. An hypocrite who wants this Treasure (as the proverbe saith) will sing before the theefe, having nothing to loose, although he goe in the midst of a thousand dangers, hee is not troubled. But the traveller who carries a round charge about him or behind him, cannot bee so merry. He comes not to a place of robbing or hazard, but hee will bee sure to have his company neere him, and to have his hand upon his hilts. Oh! he is sensible of his money! So is a true Christian: The grace which hee receives from Gods hand, brings with it a jealous heart, least by some meanes or other hee for-
Psal. 112. goe it. Blessed is he who thus feareth alway, and standeth upon his watch.

I. Feare.

2. Care. Secondly care. That is, hee is very studious and painefull to improove that Talent which hee hath received from
Math. 25. 16, 17. the bounty of the Sacrament. If he finde that faith and her fruits be planted truely, he playes the occupier of these Talents. We know a bare man, having gotten a stocke together, and borrowing upon use dayly, had neede to looke to himselfe, as knowing all his hope is in his credite, that hee can hold quarter, and keepe dayes of payment. So ought it to be with a Christian: he goes every Sacrament deeper and deeper

deeper into Gods bookes. That faith, peace, and grace which he meets with at the Sacrament, is as a new borrowed summe of the Vsurer. If he come not to the Sacrament for the better, he knowes he comes for the worse. Therefore all his care is, how he may improove this treasure, and be daily able by his occupying, to keepe credit with God, and to finde favour with him for new receits, as his needes require. The grace of the Sacrament is costly and requires good improovement: And except a man walke in the exercise thereof more faithfully and fruitfully, the Lord will withdraw his gifts, and come upon his as a hard master, who will exact the uttermost penny of encrease. And wee know that commonly if the Vsurer fall sore upon a debter, he breakes his backe To avoyd this misery, learne this. The more God betrusts thee with, the more care doe thou nourish in thy selfe that thou grow: That so the Lord may receive his owne with encrease. And by this meanes of reviving thy selfe after the Sacrament thou shalt finde the fruit of it to abide in thee constantly: and to be a meane of thriving in a good course. Which grace the Lord grant! And for this third duty after the Sacrament, and so of the whole doctrine of the preparation; and this second Treatise, thus much be sayd.

1 Cor. 11. 17.

Matth. 25. 27.

An

An Appendix, added to this second Treatise, consisting of two Chapters.

Chap. XI.

Shewing some directions how a communicant may finde his preparation to the Supper, sweet and familiar.

How to make our preparation sweete.

IT is the will of God that all his people doe finde his yoake easie, and his burden light: both in those duties which ought ever & at each instant to be done, as to beleeve, repent, to live wel and to be ready to dye: as also those which are for ever due, but not at every instant to do: But at such seasons as are meete & appointed for them, as, to preach, heare, pray, receive the Sacraments. To insist in the Supper onely in this place: The Lord loves not that it should be a toyle to his people, eyther to try themselves before, or to communicate at the Table, or to survey their worke after. Yet impossible it is, but so it must be and will bee to such as please themselves in nothing, save in their ease and formality of serving God: But to such as know that God will have his yoake put on, and hath promised to make it sweete, it will become so, if they will yeeld neckes to it, and beleeve. Let none mistake me heerein. I know that no man must diminish or take away the least dramme of weight from any service of God: it were cursed presumption and sacriledge to doe it: and cursed be he that doth the worke of God negligently. Yet neyther ought any to adde any weight of his owne to the Lords worke, and to make it heavier than himselfe hath made it. But take it as God hath framed it, most light and cheerefull to an heart applyed thereto. Now to apply what I have sayd, to this Sacrament: What one worke of God (among the outward) is so shrugged at, and wearisome to the most, as this of Tryall and receiving the Supper? On the one side men feele a great difficulty in the dispatch, and on the other side, the Kings

Gods will is, it should be so

Matth. 11. 28.

Revel. 22. 18.

Ier. 48. 10.

Yet to the most it is tedious, and why?

command

command is streight, a necessity is layd upon them, and woe to them that doe it not: and what comes of this? Surely they breake through it with head and shoulders, and doe it as they can; their owne ease and sloath they will not shake off, and the Lords yoake they are loath to take on. To prevent this eye-sore, I have set downe these few directions, which I commend to the teachable: as for the foole (set in his frame) I know though one should bray him in a mortar, yet would not his folly depart from him: Rules against it. 6.

And first generally seeing that onely *To the pure all things are pure*; and nothing bee it never so pure is savory to an uncleane heart, whose minde and spirit is defiled: Let therefore this be the first rule, That the heart and conscience be pure, and so preserved daily: for so the inner man will delight in the law of God, and the bent and streame of the soule will goe that way, although wee be not continually busied in the outward performance thereof, as in receiving the Sacrament, or hearing, &c. Whereas they, who still abide in their uncleanenesse, and their hearts are corrupt within them, are at no time fit for any duty, whether present or absent; for why, they delight onely in that which followes their owne principle, yea in any thing, save that which tends to the honour of God, and their owne profit and comfort. So then, first I say, let us get a beleeving heart, and a pure minde thereby, nourishing it daily, and then the inward man will bend it selfe to walke with God, in such duties as it meets with, bee they liberties or crosses, be they hearing, prayer or Sacrament, nothing shall (through mercy) come amisse to a prepared heart: But as the playing of all lessons is equally seasonable to a well tuned instrument, so heere. *Rule* 1. Tit. 1.15. Rom. 7.24.

Secondly, being set thus in frame, we must so goe to worke daily. That is, wee must live by faith, daily apprehending Christ to our selves in his promise, for the support of our life by his daily influence and nourishment. For seeing the Lord is willing to give us Christ to be our wisedome and holinesse, and to be ours to put on and doe all we have to doe in, as well any day, yesterday and for ever, as well as to day, *Heb.* 13. 8. yea as well every day as at the Sacrament, to become our meate *Rule* 2.

indeede

indeede and drinke indeede: what (save unbeleefe) should hinder, why wee should not take him every day as well as any day, him (I say) with all the benefits, as pardon, peace, and direction, both for doing and suffering, living and dying well? Christ is not for a Pageant or Procession, to gaze on once a yeare, but for use, and to live upon daily, as *Paul* saith, *Now live I, yet not I but Christ in me: and the life I live is by faith in the Sonne of God.* To this end consider further, that wee receive the same Christ in the Sacrament, and in the promise: If then wee be upholden by faith in the promise daily, that Christ will be our patience, strength, hope, and will doe all our workes in us: Then by the same faith the Sacrament will bee welcome to us, although it were as daily as in the primitive Church, *Act.* 2. because still wee receive the same Christ, though in a differing conveyance. Deceive not thy selfe about thy life of faith, and then thou shalt not bee easily unprepared for the Sacrament. The Souldiar that lyeth alway in garison is fitter to encounter the enemy in the field, than one that commeth from the shoppe or plough, untrained for the battell.

Gal. 2. 15.

Esay 26. 16.

Act. 2. end.

Rule 3. Thirdly, wee must bee vigilant against those evills daily which steale into us, whereby we make a separation betweene God and us, and so, betweene us and his ordinances; setting a gulfe betweene us and them, so that wee cannot come at them easily, as the Sacrament by name: And contrary wise, wee must maintaine our daily fellowship with God daily, in faith, patience, meekenesse, diligent use of meanes, meditating of the word, abstayning from techinesse, worldlinesse, pride, inconstancy, unthankefulnesse, remissenesse of spirit, busying our selves about other, or more things than wee are called to, &c. Which although at the time of committing them, they seeme nothing: (we not thinking of after-reckonings, or what hurt they will doe us) yet in the meane time, wee are corrupted and hardned therewith ere wee are aware. Little dreaming what an ill handsell they make us toward the Sacrament. And moreover, when we would finde them out and confesse them at the Sacrament, wee cannot so easily bring it to passe, our hearts being a farre off to seeke through their distemper.

Eph. 6. 18.

Iam. 4. 2.

Heb. 3. 14.

Psal. 32. 3.

So

So then (in a word) keepe we our hearts undefiled, and shun occasions as we may: and we shall finde our Sacrament worke mightily set forward thereby: so that the sollemnenesse and hardnesse of the taske will be well over: and we shall come to it not as a Beare to the stake, but as to our appointed food; for why? Is not this our fellowship with grace much furthered thereby? Marke but this: When we have newly bin at the Sacrament, we seeme pretty well affected: And what hinders us from being so continually, if such scurfe brake not out to defile us? but we imagine (basely) that fellowship with sinne and Christ, light and darkenesse, may be held together, which cannot be. 1 Cor. 6, 16.

Fourthly, if we have beene prevented by Sathan, our owne looseneſse or other occasions, and have fallen into the sinnes before named, or the like: That wee practise a daily repentance thereof, breaking our hearts, and fastning upon the promise, (by which we must get pardon, and new strength to obey) and abhorre all sodering up of our falls by our owne devices. All men will confesse that sinne must be repented of, or else it will hurt us; but wee make question of the time when it must be; but we make question of the time when it must be; and so Sathan bids it, put it off till after when more leasure is, or till the Sacrament come: for then it must be done, and then as good make but one worke of it, as many, and spare our selves a labour; and repent of all together. But hee that is wise, finding out his errours and sinnes daily, will repent daily, and not put it off so long till he have forgot it, and so the worke will proove the more tedious. Besides, daily repentance keepeth the heart fast and tender, & preserves us wary of offending afterward. Even as when the water is much frozen by an hard and deepe frost, eyther it must be broken and kept thin every day, that so the cattle may drinke easily; or else it will renew her hardnesse, so that it will be hard to peirce it: Even so if we suffer our hearts to goe on in sinne, till wee come to the Sacrament, we shall not have them soft at our command, but shall be much cumbred with them. *Rule 4.* Lam. 3. 40.

Fiftly, our experience of former receiving should helpe and strengthen us against next time; Wee should not be as riven vessells which suffer the liquor to runne out as fast as it is powred in; Or as the five, which while it is in the water, holds wa- *Rule 5.*

ter

ter as well as a paile; but if out of it, then presently dreines out: Contrarywise we ought, when we come from the Sacrament (as I have sayd) seriously to ponder what good we have gotten there, or what we have failed in: if wee have failed, wee should covenant to humble our selves, till wee have cast out that failing, as unbeleefe, sloath, uncharitablenesse, which deprives us of the fruite we looked for, as peace, joy, growth in grace. But if at the Supper we have felt these to revive in us, then ought we to retaine their worke and power in us, from day to day, till we receive againe, When *Elya* had eaten bread and dranke water, he went on forty dayes in the strength of it. So should we who have fed upon other dainties, and so should we not be alway new to begin, but keepe our old grace, and increase new, which is indeed to grow by the Sacrament. But of this, before.

1 King. 19,8.

Rule, 6. Lastly, we must so use all private meanes of religion, as they may be helpes to the publike. For private meanes are often, publike seldomer: If then so oft as we prayed, or read, or conferred, or meditated, wee could have our eyes upon that hard taske of the Sacrament, and either pray for blessing upon it after, or else blesse God for the good we have formerly received: If we would in private by our selves muse of it, and aske others how they have found it easie: we should finde the Sacrament a cheerefull and comfortable worke for us to goe about, in comparison of that we doe. But we commonly mind these things all at once, when the Sacrament calls upon us: which maketh it strange unto us, becaus it is not the object which our eye was upon before hand. And for these 6 Rules of direction, thus much.

CHAP.

Chap. XII.

Why the Sacraments are so unworthily partaken by some, and so unfruitfully by others.

TO that which I have sayd of the unpreparednesse of men to the Sacrament in the former chapter: I may adde somewhat of the unprofitablenesse and unfruitfulnesse of them, in this last period of my booke. No man neede wonder, that he who is awcke and unwilling to a worke, commonly findes it to thrive with himselfe accordingly, that is, to proove barren and fruitlesse. Therefore the former chapter might be a reason sufficient of this. Howbeit because the sore is deepe, I will dive a little further into the causes hereof, both in the worser sort, as also in the better, touching upon the remedies breefely.

Most receive unprofitably.

1.

In the worser sort (for I would have none thinke that I confound the diseases of all sorts) I have observed some causes to proceed from inward, some from outward respects. Touching the inward: first one cause is the generall ignorance of people. True it is, Popish blindnesse and error is removed, touching the merit, necessity and worke wrought: and generally people are free from Bread worship: yea they thinke there is some excellent thing in the Sacrament; but if ye come to the upshot of the matter, namely to demand what a Sacrament is, to what end ordeined, what fruite it affords, and how to be received; ye may goe (even in Townes duly and well catechised) and picke out scores yea hundreds of people, who can give no common sensible account of this ordinance: But are as blind, about the doctrine of it, as the mole in the earth. What then shall be sayd of such as live in utter darkenesse? The cure of it is, that these understand, that as *Hosea* saith, they perish for lacke of knowledge, yea ignorance rotteth the heart and maketh it naught, and therefore that they cast out this bitter roote, and get some measure of light: and plucke off the cover of darkenes.

The worser sort.

Causes.

1. Inward.

I. Ignorance.

Remedy. Hos. 4. 6. Esay 25.

A second cause, is superstition; causing a solemne yea Popish over reckoning of the Sacrament, viz. That it is so

2. Cause. Superstition.

holy

holy a thing that all must not meddle with, fit to be shrined up under a Canopy, than brought forth into over ordinary use: Alas! few men are worthy to come to such mysteries; It is well for them they have devout hearts, and love them: But as for that wisedome, faith and charity which is necessary to partake them, they come short, and so (they doubt) do many who make themselves skilfuller than they: Therefore they finde enough of it to come at Easter, and sometimes neglect it then also. Oh! blinde idiots! The divell hath cast upon you the oyle of superstition to burne you up, as hee hath cast the water of contempt upon the former. But for remedy know, That the Lord loves not extremities: hee will neither admit the despising scorner, nor the superstitious esteemer, but count them both guilty. If God allow the Sacrament to his faithfull people in ordinary, thy superstitious mannerlinesse is out of season: let reverence bring thee to God, but cursed bee that superstition which beates thee off.

Remedy.

3. Cause. Profaneneſſe. 2 Cor. 6, 16.

A third cause is brutish profaneneſſe of life. What communion is there with Christ and *Belial*? Many do so debauch their lives with odious drunkenneſſe, cosenage, lying, swearing, Sabboth breach, with other abhominations, proclayming their sinne as *Sodome*, abhorring the light, and maintaining their lusts and pleasures against it: that their hearts are powred out as water: and there is no heart left in them to looke after the Sacrament: They tell themselves in secret, That such holy things are not for dogges: Swine more become the trough than the Table: The Divell also takes on and torments them (if they dare looke toward the Sacrament,) and tells them, They have another trade to thrive upon, their whoring, their riot, their roaring, and emptying themselves into their lusts without all controll, and stabbing all that give them a crosse word, must bee their joy and delight, and in stead of all Word and Sacrament. And thus they desperately goe on saying, There is no hope, *Ieremie Chap. 2. Vers.* 25. The remedy is, That they submit to Gods terrours, and stoppe their ungodly courses, and try if the terrours of God can

Ioh. 3, 20.

Matth. 7. 6.

Remedy.

tame

tame them, and bring them into some generall compasse.

A fourth cause is, conceit of mens civilitie, innocencie and good life among men: but voidnes of grace, and being quite estranged from the life of Religion. Now, how can such finde any relish in the Seale of that Covenant which they regard not? Its enough for them that they keepe their Church, shunne the Alehouse and drunkennesse, be no open profane offenders: but they keepe quarter with their owne Idoll, and set up that in stead of God, his Word and Sacrament, their harmelesnesse and curtesie, must goe for pay with men, though they be never so fulsome in Gods account. I condemne not civilitie, nay I praise it: yet the resting in a principle of our own, starves the heart of Gods grace, when a man resolves there to pitch. Let these men learne to be out of all favor with themselves, knowing that their excellencie stands in a thing which is quite underline of grace, and so seeke to season their soules with true understanding of their enmitie with God, and care to keepe covenant with him, which onely can make the seales savorie. Fourth Cause. Conceit of civility being out of Covenant. Remedy.

Some outward causes there are also of this: First, the want of the Ministery, and meanes of knowledge of Gods Ordinances, and the Supper by name. How should Ministers preach of the Seales that understand not the doctrine of Christ himselfe? Nay I mourne to speake it; divers Ministers neither unlearned, nor unpainefull (in their kind) nor ungodly; yet in point of the Sacrament, doe little acquaint either themselves or the people with it, almost through the yeare, except in a passage a farre off. I dare not boast my selfe, I know well mine owne wants: but if I might draw any to emulation, I durst say, That whereas my poore labours for twelve yeares, were more upon this, than any other one point; I am not ashamed to say, I found the argument more fruitfull at the end, than all the while. And doubtlesse many good people there are who mourne for the barrennesse of their Ministers in this kinde, as much as their owne deprivall of the benefit. 2 Externall causes. 1 Want of meanes. Remedy.

Secondly, base example. Sinne, 1 *Pet.* 1. 18. goes strong in the streame of tradition. When as in a towne you shall have twentie families into which the knowledge and savor of the Sacraments never entred: how should it descend into their 2 Base example. 1 Pet. 1. 18.

2 King. 17. ult. children? No, But as 2 *King.* 17. *ult.* that worship which those Samaritans had learned, was continued many hundred yeares after, even till Christs time, *Iohn* 4. So heere, looke what unsavorinesse of Sacraments was in the grandfather and father or mother, it descends as an inheritance to their posterity, running in the blood as a disease. The remedy is, that young ones doe withdraw themselves from such cursed customes of profaneneſſe, and suffer the word to season their hearts more deepely with grace and the love of holy things more deeply, than lewd custome hath leavened them with the contrary.

Remedy.

3 Scandall. Thirdly Scandall. When the bad stumble at the actions and lives of such as are frequent receivers (who may bee hypocrites) and when they see that such dare cogge and cozen men of their estates, undoe men by breaking and running away: and sometimes be as joviall and merry companions as themselves, as to lye, traduce others, breake promises, play the worldlings and the like; Oh! they conclude, There is no great matter in receiving the Sacraments, and if this be the religion of such, let us abide still drinkers, &c. Oh fearefull scandall! Thou shouldest bind thy selfe by receaving to an inoffensive course of meeknes and love, that thou mightst win honour to the Sacraments. But for redresse heereof, let such consider the woe to all that offend others, and all that are offended at others. Its just with God to set one against the other, that such may perish who love not the truth: One shall not neede to mock the other. This for the first.

Remedy.

2. Better sort. Causes. 1. No pondering the spiritualnesse and worth of Sacraments. Now for the better sort, even with them also it is not well. They debarre themselves of the sweete fruit they might enjoy. And why? Surely because the entire value and honour of the Sacrament is not nourished in their hearts, the true gaine of them continues not in their soules. They ponder not the spirituall nature of them, they beleeve not that God can blesse them as hee hath promised, they hold no strength from them any time, but forget it by their vanity and giddinesse. They cannot see how the Spirit of Christ gives efficacy to the Sacrament to purge them from the wrath, revenge, lightnesse, abuse of liberties: and the lesse they gaine by them (through their owne sin) the lesse they love them. Much lesse doe they consider the sealing

power

power of Sacraments to give the soule assurance of that which other Ordinances alone cannot. The remedy whereof, being that which oft hath beene pressed, I neede not urge it. Onely I aime at this, that I may give the Reader a view together of these diseases for his better recovery. Remedy.

Secondly, even the better sort are much given (oft times) to hide their owne follies, and to beare with themselves too much, even in those errors which breake out openly enough to the eyes of the wise observers. Now if the sight of our wants is not all that God requires of his people, what shall be said to such as in selfe-love applaud themselves, and looke so much at their few commendations, that they are lothe to acknowledge their blemishes. And sure it is, he that walkes with sence of few wants, makes God superfluous in his Sacraments. For remedy hereof, goe to the Chapter wherein this point is purposely handled. 2 Cause. Hiding of their sinne.

Thirdly, many of these are deepely tainted with worldlinesse and have no measure in their earthly businesse: whereby neither their preparation to the Sacrament, nor their survey of it, either before or after can finde roome with them. All is too little, for worke, worke. Oh! thou shalt have thy belly full of it one day (with aking and sorrow) when conscience shall present thee with thy sinne, and shew thee how many Sacraments, and the fruit of them, this gulfe of the world hath devoured without recovery: And what a narrow entrance into heaven, it hath caused to thee, who (if thou hadst beene enlarged to Gods opportunities, as they to thee) mightst have found a large doore opened unto thee. Then shalt thou bee weary of those cauils which thy coveteous heart hath cast upon the Sacrament, as these; Where finde ye that so much cost is required to the Sacrament, that men must lay aside their businesse, and looke after that? Nay, where findest thou that the matters of so divine a Nature must stoope to thy base trash? And so ingrosse thy hurt, that when holy things are in hand, thy soule is no where lesse than where thy body is? So that that hadst as good doe never a whit, as never the better? The Remedy is, Resigne up thy selfe and ends to God: make him the Moderator, and hee 3 Deepe Worldlinesse. Remedy.

will not defraude thee of thy worldly due, if thou wilt be ruled: But if thy selfe be judge, the Lord must needes prove the loozer. To these I might adde more. As that men make a dead worke of the Sacrament; they live not by faith in it, they walke not humbly and tenderly, but suffer smaller evils to lurke in them and defile them; till they feele conscience crazed, they make not up their breaches by speedy repenting, but soder and cruste them over; they ply not Sacraments with other private and personall helpes meete to preserve the grace thereof; but in the midst of their slightnesse, vanities, and pleasures which they mixe with holy things, they looke to fare as well as those that watch closely to those succors; wherein as they are foulely deceived, so let them know, that the Lord is righteous, and will not conceale the labour of love in his better servants to equall the slight and careleſſe with them in blessing. For remedy whereof, let them looke backe to the Chapter of Repentance. And thus at last I have also finished these few advices, added to the Doctrine of preparation: Craving therefore of him, who is *Alpha* and *Omega* (and hath now brought us to an end of our purpose) that he would set home this doctrine of the Sacrament to the hearts of the Readers: I finish the whole Booke.

More causes added.

Remedy.

Conclusion of the whole.

FINIS.

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FINIS.